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KERESAN TEXTS

PART I

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Edited by FRANZ BOAS

VOLUME VIII

PART 1

KERESAN TEXTS

BY

FRANZ BOAS

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DEDICATED

TO

DR. ELSIE CLEWS PARSONS

Dear Elsie,

I dedicate this book to you in sincere friendship and in remembrance of weeks of joint labors. Accept it as a slight expression of gratitude for your energetic and unselfish labors that have brought about a revival of interest in southwestern ethnology. Our indebtedness goes farther. To your initiative is due the systematic exploration of the field of negro folk-lore and of many questions pertaining to processes of social life that illuminate our social behavior. Those who have had the good fortune to be associated with you owe much to the stimulus that your thoughtful investigations have given to them.

Yours faithfully,

FRANZ BOAS

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PREFACE

The following series of tales was collected during the years 1919-1921. The bulk of the material was obtained from KO·'TʸE; some other from Pedro Martin, Gʸi·'mi, Robert Marmon. and Solomon Day; a few also from a woman called TSai'tʸ'i.

Unfortunately I was unable to obtain the full Origin Legend because nobody was willing to tell it.

I have given at the end of the collection abstracts of the tales and those parallels from Keresan tribes that have been published. It did not seem necessary to make a complete collection of parallels because a general concordance of southwestern tales is in preparation. Attention, however, may be called to the peculiar parallelism of the tale of Coyote playing the sun and being thrown down because he burns the world, with the corresponding tale from the North Pacific Coast; also to the parallelism of the long tale of the twin-heroes who obtain all that is necessary for making bow and arrow, with the corresponding tale of the Kutenai and other tribes of the northwest. The similarities between the tales of New Mexico and Arizona and those of the Northern Plateaus are the more striking since the published Shoshone collections are of markedly contrasting form and content.

The accompanying volume of texts is given without a vocabulary which it is expected will be published with a series of Cochití texts.

The following alphabet has been used :

CONSONANTS

Stops : P, p', p'
T, t', t'
K, k', k'

Fricatives : s, cⁱ, cʸ, cʷ

Affricatives : Tʸ, tʸ', tʸ'
TS, ts', ts'
Tc, tc', tc'
Tcⁱ, tcⁱ, tc'

Nasals : m, n, n^y
Glottal stop :'
Aspiration : h(ʿ)
Trill : r
Semi-vowels : w, y
Vowels : ɑ e ɛ ɜ ɪ u (= o^u) ʊ ï

The stops P, T, K, are medial, i. e. unvoiced, with lesser strength than our corresponding stops and with slight voicing setting in after release ; *p*ʿ, *t*ʿ, *k*ʿ, are strongly aspirated ; *p*', *t*', *k*', weakly glottalized. The fricative *c* appears with *ï* resonance as $c^ï$, c^y and strongly labialized c^u. Some speakers protrude the lips markedly with the last sound, while others do not differentiate so strongly. An analogous difference appears in the affricative *tc*. In the sound rendered $c^ï$, there is a very marked raising and flattening of the middle tongue, so that often an actual trill is produced. The essential character, however is the change of the resonance chamber, the mid-tongue palate opening being so flat and wide that an audible noise is produced. Among young women, the affricative character of the sound is often lost and I hear almost *tr* with a mid-tongue trill. Since the mid-palatal articulation accompanies the whole sound, it is in some positions heard preceding the affricative. In old forms this $tc^ï$ is sometimes replaced by a true mid-palatal dorsal *r* ; for instance *oca'*ʿ*tc*ʿ SUN, old form *oca'ra* ; *ha'*T*camïn*^{y}*i* prayer-stick, old form *ha'ramïn*^{y}*i*. The nasals are as in English. n^y is a strongly palatized sound. The glottal stop is weak, there is hardly ever a complete closure. The trill *r* is not common and is partly lateral, so that the impression of a transitional form between *l* and mid-palatal *r* is given. All consonants are long or short. The stops and affricatives are lengthened by holding the stop.

Among the vowels *o* is rather variable. When long, it is generally heard as o^u, when of middle length as *o*. Thus I hear *ho'tc*ʿ*an*^{y}*i* CHIEF, although in very careful pronunciation the sound appears as a slightly lip-rounded *u*. The vowel *ï* corresponds to the vowel position described before as belonging to $tc^ï$. It is produced without rounding of lips, rather with slight retraction, raising the mid-tongue to the palate with slight retraction and dropping the back of the tongue. Its vocalic character is weak and to the casual hearer it sounds similar to a mid-palatal *r* or ɣ. When accented it is liable to be heard as *ə*ɣ*ə*, as in *mït*^{y}ʿ boy, which is liable to be heard as *mə*ɣ*ə't*^{yc}. The whispered vowels are all strongly aspirate.

KERESAN TEXTS

BY FRANZ BOAS.

The Emergence.

(Told by KO'T^{y}ɛ, 1919.)

(1) A long time ago there in the north at the place of emergence 1
below there our mother, | corn-mother worked miracles. Everything
that has names | developed, the sun and the moon, and the stars and
rain storms and | spirits and k'a·'ts'ɪnɤ and the shamans and game
and the people (5) were completed, then our mother Nau'ts'it^{y}'i and
our father | Ï'tc'ts'it^{y}'i said, " How is it, " said our mother Nau'ts'i-
t^{y}'i, | " Is it not yet done? Shall we not put out our children? "
| Then our father Ï'tc'ts'it^{y}'i spoke thus, " No, " said he. | " First I
shall divide water and land. " Then spoke (10) our mother Nau'ts'i-
t^{y}'i, " Go ahead, " said she. Then our father | Ï'tc'ts'it^{y}'i said, " Let
me try to see, " said | Ï'tc'ts'it^{y}'i. Then to the mountain top went out
our father | Ï'tc'ts'it^{y}'i. Then there below he looked around. Then he
divided | water and land. He shook it. There it was shaking [1]. Then
he looked at it. (15) Then he said, " Earth and water have become
good, " thus he said. | Then he also said, " Only the earth will be
ripe, " said | Ï'tc'ts'it^{y}'i, our father. Then again the earth he turned
inwards (towards himself). When he turned it there was a light
breeze. Then next | he turned water and sky, both. Then again there
was a light (20) breeze. Then | said our father, " Let me look at |
the earth and at the sky, " said he. Then was sitting on top of the
clouds | in his turn our father Ï'tc'ts'it^{y}'i. Then he said, " Enough, "
said he, | " now it is good, " said he. Then he made writing on (1)
something like a stone. There below it was rounded on one side, on 2
the lower side it was square. | Then there in the middle he·wrote
down numbers, seven | numbers. As far as six he wrote them down.

1. The term used here signifies the ceremonial shaking of water in a jar, practised by the shaman for the purpose of divination.

Then spoke | our father Ï'tc'ts'it^{y}'i. Then he rested from his work. Then (5) in his turn he went to tell our mother Nau'ts'it^{y}'i. Then went | down our father. Then there below he arrived at the place of emergence. Then, " Here | I came Gaau'na, " said our father. " It is good, " said | our mother Nau'ts'it^{y}'i. Then she spoke to him. She asked him, " How is this ? | What did you see ? " said our mother Nau'ts'it^{y}'i. Then spoke (10) our father Ï'tc'ts'it^{y}'i, " Good has become the earth and | the sky, " said he. " Only the earth will be dry. Then it will be ready | for the people and the cattle and the game to go out | to the top from below. " Then next spoke our father | Ï'tc'ts'it^{y}'i. He questioned her, " How is it ? " said he, " Gaau'na, did you finish ? " (15) Then spoke our mother Nau'ts'it^{y}'i, " Yes, " said she. | Then said our father Ï'tc'ts'it^{y}'i, " Then go on ! | Hand me the seeds. First you will hand me the grass | seeds and everything with which the mountains and the earth will be beautiful. " | Then she gave him the seeds. Our father went up out again (20) with the clouds. Then already his body was transparent. First | when (up) he went out, to the right-hand side he went. To the northwest and southwest and | southeast and northeast and also to the middle north. When he reached the north | he went next to the middle west and next to the middle east. When he had gone there he finished. (25) Then again our father Ï'tc'ts'i-t^{y}'i took a rest. Then | again he went there to the north. At the place of emergence he arrived. Then | he spoke, " I came here, Gaau'na, " said our father Ï'tc'ts'it^{y}'i. " How is it ? " said our
3 mother Nau'ts'it^{y}'i. (1) " Did you finish everything ? " — " Yes, " said Ï'tc'ts'it^{y}'i. Then spoke again | our father, " I shall try this first and I shall see on which side the sun | will be fitting, " thus said our father Ï'tc'ts'it^{y}'i. | " Go ahead then, " said our mother Nau'ts'i-t^{y}'i. Then (5) she opened it. There the sun was inside. At that time everything was dark. | Then was spoken to the sun by our father Ï'tc'ts'it^{y}'i, " Come, | my child, come out. Go ahead. Try it. See how large the earth is. " | Then he put it up there. Then he spoke, " Here you will fit, " | said our father Ï'tc'ts'it^{y}'i. Then he turned the sky (10) and the earth, both of them inward (towards himself). Then it was as though that way in the north the sun | came out. Then our father Ï'tc'ts'it^{y}'i spoke, | " It is not fitting that the sun is in the north. Go ahead, next time | from the west, " said our father Ï'tc'ts'it^{y}'i. Again | he put it up. Then again he turned the earth and the sky. Then (15) spoke again our father Ï'tc'ts'it^{y}'i, " It is not yet | fitting, " said he. Then he put up the sun from the south. | Again he turned earth and sky. Then he said, " It is not | yet fitting. " Next up from the east put the sun our father Ï'tc'ts'it^{y}'i. He put it

up there and again (20) he turned the earth and the sky. Then indeed it was good and | fitting. Then again Ï'tc'ts'it^{y}'i took a rest. |

Then he went to the north again. Then our mother Nau'ts'it^{y}'i he met. | Then he told her (to put out) the people and the cattle and the game and | the k'a'ts'ɪnα and everything that he had made. Then said Nau'ts'it^{y}'i, (25) " It is good, " said our mother Nau'ts'it^{y}'i. Then | first the crops, the fruits and the grasses and | all kinds of plants ; next our father (1) Ï'tc'ts'it^{y}'i said, " It is good, " said he. 4 " Now with this | the people and the cattle and the game and the k'a'ts'ɪnα will not starve, " | said our mother Nau'ts'it^{y}'i. Next our father | Ï'tc'ts'it^{y}'i said, " It is good, " said he. " First (5) the crops will be well ripe and also the plants will be well ripe, " | said our father Ï'tc'ts'it^{y}'i. " It is good, " said | our mother Nau'ts'it^{y}'i. Now let us wait four days. Then | it will be ready. " — " Then after four days, " said our father | Ï'tc'ts'it^{y}'i, " first I shall put out the moon and stars and (10) the rain-storms and the game. " — " It is good, " said our mother Nau'ts'it^{y}'i. | " Go ahead, " said she. Then they were ready and he put them out. | " First to the northeast up for a good while | there they will go, " said our father Ï'tc'ts'it^{y}'i. | Then they went. Then up there in the east came out the stars and the (15) moon. Then it was really good. Then again our father Ï'tc'ts'it^{y}'i took a rest. He was sitting on the clouds above. | He was on top of a mountain. From there he saw below the earth | and the plants. Then he said, " Enough, " he said. " It is good, " said he. | Early in the morning he said, " Enough, " said he. Then he went down to the east. (20) Then again from the east he looked. Again he said, | " It is good, " said our father Ï'tc'ts'it^{y}'i. Again early | next he looked from the south and again spoke our father | Ï'tc'ts'it^{y}'i, " It is good, " said he. Again early | next he looked from the west. Then he said, " Enough, " said he, " it is good, " (25) said he. Then next early in the morning there above from the middle of the sky | he saw everything all around below. There earth and sky | lay in touch (the horizon), " Enough, it is good. Now they can go out, " (1) said our father 5 Ï'tc'ts'it^{y}'i. Then he went down there. | Again he went to tell our mother Nau'ts'it^{y}'i. He arrived there. | Then our father Ï'tc'ts'it^{y}'i said, " Gaau'na, " said he, | " now everything is good, " said he. Now you can (5) bring out the children. Then spoke our mother | Nau'ts'it^{y}'i, " It is good, " said she, " let me put them out, " said she. | " I shall put them out with this, " said she, " with rain-storms and with the k'a'ts'ɪnα and with | songs and with prayers and with shamanistic power and | carrying prayer sticks and carrying in their arms corn and (10) carrying in their arms altars and grinding stones

and carrying in their arms mullers | and having tied in their hair eagle feathers. "My children will be thus," | said our mother Nau'ts'i-t^{y}'i. " Next the k'a'ts'ɪnɑ | and the spirits will be in the world from now on, our means of life (literally : from there here ahead where the sun shines will be means of life). | I shall put them out also. Some of them, when I put them out, will go this way; to the north- (15) east will go the spirits. Next this way to the northwest and southwest will go the k'a'ts'ɪnɑ, " said our mother | Nau'ts'it^{y}'i. " When I first put up the people then first here from now on | they will increase. Then, when we see that people are not good, | then you yourself, Gaau'na Ï'tc'ts'it^{y}'i will know with what (20) to punish our children, " said our mother | Nau'ts'it^{y}'i. Then said our father Ï'tc'ts'it^{y}'i, | " Let them go. It is good, " said he. " Well then, you Ï'tc'ts'it^{y}'i, | you will watch every day our children, the people, " | said our mother Nau'ts'it^{y}'i. " It is good, " said (25) our father Ï'tc'ts'it^{y}'i. " Now you yourself, every day | you shall take care of all the work that we have done, " said our mother | Nau'ts'it^{y}'i. " It shall be thus, " said
6 to her our father Ï'tc'ts'it^{y}'i. (1) Then our mother Nau'ts'it^{y}'i said, " Well then, here below | I shall help you always every day. Well, then with this | the earth will be good always every day. Good | the plants will be and all the crops will be good. (5) I, with my power, and father Ï'tc'ts'it^{y}'i with your power, everything | will be good. Thus it will be, Ï'tc'ts'it^{y}'i, " said our mother | Nau'ts'it^{y}'i. Then said our father Ï'tc'ts'it^{y}'i, " It is good, " | said he. " Let them go. From now on every day, it will be good. | You, mother, with your power, you, mother Nau'ts'it^{y}'i, you also (10) will help them thus every day that | our children may be good. With this | the earth will always be ripe, mother, with your power. With my | power also will be good everything, every day what we have made, " | said our father Ï'tc'ts'it^{y}'i. " It is good, " said (15) our father Ï'tc'ts'it^{y}'i. " It is good, " said | our mother Nau'ts'it^{y}'i. " Then, enough, everything has come to be good | and is completed. Now probably there will be daylight for a long time. | Therefore the people will live well and therefore the earth will be good | and therefore the people will be well every day always. | It is well, " said she. " Now everything has become good. (20) Our children, the people and the cattle and the | game are nicely placed in the world (where the sun shines) above and on the earth above. They will sit and they will always walk nicely every day. | Therefore, the people on this world will always be every day | happy and always every day here (25) below I shall give them instruction and I shall take care of them and I shall look upon them, | and I also shall help the people and their works ; | and also when they desire anim-

als and also (1) when they desire anything for their own use, I shall help them." Thus said | our father Ï'tc'ts'it^{y}'i. Then our mother Nau'ts'it^{y}'i also | spoke, "I also shall help my people. I love them very much, and therefore I shall help them. (5) They shall never starve | with this, that every spring when everything arrives, | the different kinds of crops will increase when the people plant," | said our mother Nau'ts'it^{y}'i. " Then the father | goes down there and it will rain and with that he will make good (10) the different kinds of crops," said our mother Nau'ts'it^{y}'i. | Then our father spoke, " It is well. Now it is enough. | Thus we shall watch for a while the world and for a while | the people will live, as long as we take care of them," thus said | our father Ï'tc'ts'it^{y}'i. Then said our mother (15) Nau'ts'it^{y}'i, " It is well," said she. 7

(Told by G^{y}i'mi, 1919).

There in the north long ago was the place of emergence and there also were our mother and our | father. Ï'tc'ts'it^{y}'i, this one was the white people's father. | On her part this Nau'ts'it^{y}'i was short and this one was | the Laguna people's mother, and then also they were going to come out. (20) There from the place of emergence they came. Then also about something the two quarreled. (Already) | because different kinds of things they were going to beget. Thus it was. | Then also they were too many (?) the place of emergence where it was in the beginning. Then | they saw how the sun and the moon and the earth and the sky | were about to be made good. Thus then they also tried in the beginning. From the north (25) up rose the sun. That way it was not fitting. Again from the west | (he came) up. Again it was not fitting. From the south in turn (he came) up. (1) Again it was not fitting. Next from the east (he came) up. Then it came to be fitting. | The two said, " Let it be thus. From the east up quite to the end from the east | to the west shall be his road. That is how the sun and the moon and the stars | above to the end westward entirely take care of us without end," thus said (5) Nau'ts'it^{y}'i and Ï'tc'ts'it^{y}'i. Thus it was. And then also it became well. Then | also from there on their work was thus. | 8

Next then they quarreled who should be the first. " Gaau'na, | I am the first," said he. " No," said she to him, " I am the first," said | Nau'ts'it^{y}'i. " Well, in the morning let our mother Sun see us." — (10) " Behold, let us go," said Nau'ts'it^{y}'i. Then first stood up Ï'tc'ts'it^{y}'i | there where they were standing. And first was there Nau'ts'it^{y}'i. Then | in the morning when it was still early they arose. Then also (outside) they went out. Indeed, after a while | then the

sun rose and first was the Laguna people's | mother. Then the sun shone on her not early; but on this one (15) first, the white peoples' father. Thus it was. There | they were standing together. Then they were standing up. After a while | the sun rose. Then first on Ï'tc'ts'it^{y}'i shone the sun. | " Behold, " said he to her, " am I [not] the first one? " — " Is that so? " said Nau'ts'it^{y}'i. |

" Now then, let us next [see] who has (very) magical power. (20) There will be begotten entirely all kinds (of animals) here on the earth above, " | thus said the Indians' mother. After that then the two were working. | Here into four rooms they went in and then first Nau'ts'it^{y}'i | everything that will be here on earth she finished. Then after that Ï'tc'ts'it^{y}'i had not early (25) completed [his work]. Then Nau'ts'it^{y}'i shouted, " Are you not done, Gaau'na? " | said she to him. " No, " said he, " wait a little while. " Then | she did not wait. From the door she peeped in. Then she spoke thus, (1)
9 " Oh, " said she, " has Gaau'na very many people | begotten by him? " thus she said. Thus it was. Then he had completed it. " Let us go. Now | let us cause to go out our children. " — " Then how shall this be? " — " Go ahead, | will not finally our people just be lost? (5) Shall we not look forward? " — " How? " — " Next | [let us do] thus, " thus spoke Ï'tc'ts'it^{y}'i. " Next along the ends of the world will be rain clouds | and we shall play with the yellow kicking stick and | with the blue kicking stick. " Then she promised (to do so). From that time in four | days they were going to go out. From that time after four days in the morning (10) then they stood up there. There on one side [the white people] and there on the other side the | Indian people belonged. Then after that they worked the kicking sticks, first | the people's (Indians') mother's kicking stick. At that time they climbed out from the place of emergence. | From there then northwestward they went | with the storm clouds. Next the white people's father was (15) ready to send them out. Not early he kicked up and out the kicking stick. Already then | southwestward they went. Then anywhere he sent them out. Then | southwestward they kicked it. Then there was much rain, light rain. | Southeastward they went. Then there was much water. It was full (of water). Then | with this Gaau'na's people all just perished. (20) Then from there where they stood they kicked it thus. Then all | were just lost. " Enough, Gaau'na, — it is enough. Yourself, indeed, you are the first. " | Then from there down went the water. There his people | were left and their stomachs were very full of water. Then thus spoke | Gaau'na, " Go ahead, please, make my people alive for me, for (25) you have much magical power. " — " How shall I do it? " said |

Ï'tc'ts'it^{y}'i, " because you yourself after this have more magical power. " — " Indeed ? " | said he. " Go ahead, let me try. Go ahead, pile them up here. " Then (1) she piled them up there many times. 10
Then, when they were all piled up, then here | arrived Ï'tc'ts'it^{y}'i. Then he heaped them up there. He put them up | face down. Then with a song revived them Nau'ts'it^{y}'i. | Then they came to life again. Storm-cloud-hair [1] and foam they vomited many times. (5) Therefore, the Americans and Mexicans have beards. Then | on all their heads came to be dry weeds. Thus they had already come to life. | " Enough, " said they. Then, when they increase, they will go both ways. | Thus it was long ago when they came out of the place of emergence. But then also here in the middle from the north | they went to Laguna, but the white people went that way, northeast (10) and southeast and to the middle east, and here in the middle | at Laguna they will meet. There to the northwest went the k'a'ts'ɪnɑ. | There in the southwest will be We·'nimɑTse their town. This way | northeast and here to the middle east went the k'o'Pict'a'yɑ. In turn | that is their place. Therefore up here Laguna will be a good town. (15) Thus long ago at the place of emergence worked our mother and | our father Nau'ts'it^{y}'i and Ï'tc'ts'it^{y}'i. All things | begotten on which the sun shines will live, | Indians and white people. That is the end.

Ts'ɪts'ts'i·'nà·'k'o.

(Told by KO'T^{y}E, 1921).

(20) Long ago Ts'its'tsc'i·'na·'k'o finished everything, | thoughts and the names of everything here on the earth, and | she also finished all the different languages. And so | our father, Ï'tc'ts'it^{y}'i, and our mother, Nau'ts'it^{y}'i, said | they would make names and they would make thoughts. (25) Thus they said. Thus they did and therefore everything | was finished and the names of everything and the different languages. (1) That made them all different. | Therefore each 11
people talks differently here in the world | above; and therefore also the people talked differently | in the way Ts'ɪts'ts'i·'na·'k'o and Co·'-tc'ʊmina·'k'o talked. Thus (5) it was and therefore have different names the people and | the domesticated animals. That is how they had different names. Therefore | the name of one is Ts'ɪts'ts'i·'na·'k'o and the name of the other is Co·'tc'ʊmina·'k'o. | Thus long ago our father and also our mother did for their | people on this earth, when

1. A small water animal.

they put them on the earth, (10) with their different names. The people and | also the different domesticated animals and the game. Thus | our father and our mother made us live up here. | They made us live on this wonderful world and therefore we are going to be happy | all the time, every day, for we shall be healthy (15) and also we are never | going to be sick and there will be all kinds of good | food and cultivated plants made for us everywhere. When the | new year comes they will be made and | we shall eat and our father (20) and our mother Ï'tc'ts'it^{y}'i and Nau'ts'it^{y}'i will work for us. On account of their magic power | they work for us, for all the people, domesticated animals, game | and all the birds and everything that lives here on the | earth. Therefore we shall be happy | and in the futurethey will always love us and every (25) day they will watch over us and take care of us. Thus did long ago | our father and our mother, so that | we may live nicely and with all they made | we live here on the earth. Thus they did.

12 *Nau'ts'it^{y}'i.*

(Told by KO'T^{y}E, 1919).

Long ago our mother Nau'ts'it^{y}'i and our father | Ï'tc'ts'it^{y}'i said again, " Enough, " they said. " These our | children do not obey us. Now | call them. " — Then our mother Nau'ts'it^{y}'i called them. She spoke thus, (5) " My children, " said she, " come here, " said she. " Stand up here. | Then they came, Tc'a·'k'winɑ, Ma·'sɛɛ·wi and also Uyu·'yɛ·wi | and KAUK'AKAI'ɑ and also Ck'o·'yo. Then our mother Nau'ts'it^{y}'i | spoke thus, "Enough, " said she. " Indeed, you did not obey me, " | said Nau'ts'it^{y}'i. " Now go ahead. Here around the edge of the earth (10) you will run around the edge four times. | Thus I tell you, " said Nau'ts'it^{y}'i. Then they went | four times and after a while they were tired. Then spoke thus our mother | Nau'ts'it^{y}'i, " Enough, " said she. " Stand up here, " said she. Then there | they stood up. Then, " Enough, " said she. " From here on, " said she, (15) " you will be good. You will remember what I have ordered you to do, " | said Nau'ts'it^{y}'i. " All right, " said they. Then again | Nau'-ts'it^{y}'i spoke thus, " This Ck'o·'yo and KAUK'AKAI'ɑ I'll drive away, " said | their mother. " For this reason, " said mother Nau'ts'it^{y}'i, " and | these others, Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi and Tc'a·'-k'winɑ (20) they will live in this world. Later on they will take care of it from here on, " | said mother Nau'ts'it^{y}'i. Then she took a club. | Then she cut off the head of Ck'o·'yo and KAUK'AKAI'a. Then the

whole | country cracked and down there our mother Nau'ts'it^{y}'i put them. Thus did our mother | Nau'ts'it^{y}'i. Therefore it became good (25) from there on for the people. Thus long ago our mother and our father | did, and therefore, | we, the people, live thus well. Thus they did long ago.

(1) *White-House.* 13

(Told by KO'T^{y}E, 1919).

At White-House was their town. There long ago the people lived. At that time they did | not obey the other people. Therefore our | mother Nau'ts'it^{y}'i and our father Ï'tc'ts'it^{y}'i punished them. (5) Thus it happened. And therefore from that time on | the people are good. And therefore our | mother Nau'ts'it^{y}'i and our father Ï'tc'ts'i-t^{y}'i | spoke thus, " Enough, " they said. " From here on you will go, " | they said to them. And therefore from there (10) the people went away. They themselves searched for a place to live. They came south | and other people went to the northwest. From there | they went away from White-House. Therefore there are now everywhere | towns and therefore the people live quietly | everywhere on earth.

(15) *The Emergence.*

(Told by G^{y}i·'mi, 1919)

At first there was water. Then upward emerged this | earth. Long ago it was thus. First the water fell and from it | there appeared this Nau'ts'it^{y}'i and Ï'tc'ts'it^{y}'i. They | emerged from the water. Thus it happened and again thus (20) something like a fish was there. Then they went there and they | tried to help in the way in which they were left there. It was going to rain | all around inside here. Then they asked for rain. | Nobody nowhere was able to do it. | Then there from the middle south corner they called the Flint Shaman. (25) Here they left seeds. | Indeëd they left them there. Then the people came out from there, | and next how will be the people? How (1) will they make everything up here in the world? Indeed, | into the 14 fourth world he went in. Then there were four worlds | underneath. First a yellow one, next a blue one, next | a red one, next a white one. They made a hole though it. (5) Then there to our mother down below in the fourth world | he went in and also the same to our father. There first | above is the yellow world; then the blue;

then the red ; then the white one. | And from there are four skies and he went in. Thus it was. Thus it came to be. | Then they made also these white people and (10) they went thus northeast these white people ; but | these Indians went from the middle north, and first | they went to the White-House. That far south they went. Then they stopped there | at the White-House, maybe for some time. Then there they stopped. | After a while there was starvation. Nobody (15) did what our mother had told them. All the shaman societies did | not do (what she had told them). Thus they did. And thus it happened at White-House. | Then they learned about it and they held a meeting at night to deliberate | how to go and find their mother. Thus they discovered it. | This Hummingbird-Man, he himself went down from there (20) to the lower world. Every day he obtained flowers | to eat because down below was our mother herself, at a nice place | provided with everything. Therefore all the shaman societies made prayer-sticks | with which he was to speak to her, " Thus our mother | will believe us. " Then they sent him to carry these (25) prayer-sticks and beads and cigarettes. Then they wrapped them for him in | buckskin. He went there from the north down. When he arrived there | our mother thus spoke. " How are things " ?
15 said he to her. (1) " It is well, " said our mother. " Sit down, my child, " said she to him. Then | this Hummingbird-Man sat down. " I came here to meet you, mother. " — | " Maybe you want something, " said she. " Yes, " said he. " These prayer-sticks and these beads | and these cigarettes, " said he to her, " with these they sent me from White-House. (5) They want (to know) how to obtain blessings and rain and how | to obtain plenty of cultivated plants. That they want. " — " Indeed, " | said our mother. Then he opened up what was wrapped in the buckskin. Then she | looked at it. Again she spoke thus, " Indeed, " | said she, " my child. One thing more is not there. It will be very (10) truly icтoa·'a. Behold, go back to them, | because you know everything. " — " Well, let me go, " said | Hummingbird-Man. He arrived at White-House and again | they came to a meeting in the house of Chief-Holding-Prayer-Sticks. Then he | told them. He said, " She told me that one thing was not there, (15) icтo·'a iku'yanʸi is its name. Nobody knew it. For a long time they were quiet. | " I wonder what it may be, " they said. Nobody understood it. | Then the Hummingbird-Man spoke thus, " This is something very | hard. With it smoke the k'opict'a'yα and the k'a'ts'inx. " — " That | is icтo·'a iku'yanʸi, " thus they said. Then they understood it. Then (20) they made cigars. Thus they said. Then again the Hummingbird-Man went to the place of emergence.

| " Here it is, " said he to her. " That is it, " said she to him. " This is it. " | — " Enough, " said he. " This is my blessing. Now it will be again nice as before | down there at White-House. At that time half way thus | they did harm to themselves that way. Again they will gather up (food) because first (25) they did what should not be done (?). " Therefore later on when people increase | in numbers, first we must get tired, first we must feel sore ; after that | we shall gather up provisions and clothing. Thus mother Nau'ts'it^{y}'i | and father Ï'tc'-ts'it^{y}'i did formerly. That is it.

The Hummingbird. 16

(Told by Pedro Martin, 1919)

(1) Long ago. — Eh. — Long ago at White-House they lived. Then the shamans | took each their means of working their art, and on top of their house in the east they danced. | Then our mother Nau'ts'it^{y}'i hid from them entirely the food | for seven years. Then it happened so that they called a meeting. They here discussed (5) where they might find again our mother. Then in the middle of the south | wall above, Hummingbird-Boy stayed at night. Then they asked him, " Where from, | behold, do you eat ? Always you have enough to eat. " — " Do you wish for it ? " — " Yes, " said | all the shamans and chiefs and war chiefs, | and all [the others]. Then spoke thus Hummingbird, " There in the fourth place in the earth (10) there is our mother. " — " Then how will she look to us again, — and her food | and her body ? " —" Find a chief's daughter. From her knee | take dirt. Then you will bring it here to me; then also a jar and | a new buckskin. Then down you will put it into it. " Then (down) they put it into it. | After some time Fly [1] became alive. It arrived in one place after another. (15) " For what am I needed here ? " — " Hummingbird and you will go to the fourth earth | below. Then take these beads and prayer sticks and | pollen. " — " Give these to us, " they said. Then all blew on them (on the beads, prayer sticks and pollen). | " Now let us go, " said the two. Then the two went, that way down there to the fourth | world below. When they arrived, there was another daylight. There eastward they went. (20) How beautiful everything, — corn stalks and wheat and water melons, — everything | they saw. The Fly was going to eat. | He was stopping in places and honey he was sucking. Then spoke Hummingbird, | " Don't,

1. A large greenish fly with yellow antennae, on cantaloupe vines.

17 — let us first meet our mother. " — " All right, " (1) said he. Then they met our mother. Then they conserved with her. | " Here are pollen and beads and prayer sticks. We brought them here. " | — " I suppose you want something. " — " Yes, we want food and your body | and storm clouds. " — " Well, " she said, " first up above on the east wall Old-Turkey-Buzzard (5) you will meet. First he will purify above towards the south | down and above towards the east down and above towards the north down and above towards the west down, | he will purify. " — " All right, " they said, " let us go ahead. " Then the two went. There up | they went. Then, when they arrived there they said, " How are things " ? — " It is good. Did you come here ? " | — " Yes, " they said. — " What did you find out ? " — " Oh, first (10) above on the east wall meet Old-Turkey-Buzzard that he may purify [the town]. " | —" Indeed ? " they said, " go ahead. " Then they took pollen and beads and prayersticks and there up they went. There | they arrived and there inside he was. Then the two said, " You, inside, how are things ? " — " It is well. Who | is this ? Nobody has ever been walking here. " — " We are Hummingbird and Fly. " — (15) " Indeed, what do you want ? " — " We want you to purify the people and the earth and the thunder clouds. " | — " Indeed ? Wait a while. Your offering is not complete. | There is no tobacco. " — " Is that so ? Let us go. " | They went down. " Let us go, " they said. " Go along, " they were told. Then down they went. When they arrived there | they were asked, " Did you meet Old-Turkey-Buzzard ? — " " Yes, " (20) they said, " it was not complete what we took there. " — " And what more | was needed ? " — " Tobacco. " — " That is it. " — " Then where shall we find it ? " | — " To our mother go again. " | — " Let us go. " Then they went. Down there they arrived in the fourth world. | There was another daylight. They met our mother. " We have come back here. " (25) — " Maybe you want something. " —" Yes, " they said, " for tobacco asked us Turkey-Buzzard. | Where are we going to find it ? " — " There in the southwest above, there on a hill, | there right in the middle is a doorway. There Caterpillar
18 lives. Him (1) you will ask for tobacco. " —" Permit us to go. Let us go. " — " Go ahead, " | she said to them. Then there west they went. There in the west they arrived. When they came to the edge they said, | " You downstairs, how are things ? " — " It is well. Come down. " — " Indeed, we will go (down). " | — " Indeed, now sit down. Maybe you want something ? " — " Yes, " (5) they said, " it is tobacco we want. " — " Then I will give it to you. " Then down | he spread corn husks. There on them he wiped off [his hands].

Then tobacco | came off from them. Then he gave it to them. After they had taken it they said, "Let us go." | —"Go ahead," said he to them. Then up they went. They came out above | and they entered the kiva. "Did you find it?" — "Yes," they said. (10) "Indeed, it is well." Then they divided it and one half they took to Old-Turkey-Buzzard. | There above they arrived. "We have come again." — "Indeed?" | — "We have found tobacco." — "Indeed, it is well. Now | I shall purify [the town]." Then he smoked to the north, to the west, to the south and to the east. | He smoked to his mothers, the chiefs. Then, "Let us go," (15) they said. "Go ahead," said he to them. "Now I shall purify [the town]. "That | is it," they said. — "Thus tell the shamans and the chiefs and the | war chiefs." Then there down they went. Then they arrived. | "Have you come?" [they said]. "Yes," they said. "Did you do it?" — "Yes, [the town] will be purified." | — "Indeed, it is well." Then he purified first from the south down; afterwards (20) from the east down; afterwards from the north down; and afterwards from the west down. | Then everything could become clear all around; storm clouds, crops and | happiness there around was spread. Then was renewed the food. | They saw it again. Then our mother said, "Do not from now on in the future | make trouble." Thus our mother gave instructions in olden times | long ago.

P'acaya·'nʸi. 19

(Told by Ko'tʸɛ, 1920)

Long ago Ma·'sɛɛ·wi and Uyu·'yɛ·wi his brother from the place of emergence | upward came out. Then the sacred ear of corn and the altar they watched, because they were | very brave, therefore it belonged to them, to Ma·'sɛɛ·wi and his brother (5) Uyu·'yɛ·wi. And when to the White-House the people came and stayed together, | the Chief-Holding-Prayer-Sticks together and his people, then they themselves Ma·'sɛɛ·wi and | his brother Uyu·'yɛ·wi verily always took care of their mother Altar | and the sacred ear of corn. Then after some time verily thereabouts sang and danced | those who were shamans; and also after some time there arrived Old-Woman (10) Ck'o·'yo's child. And from the northwest region he came. Mountain-Lion-| Man he brought with him. Then here he arrived at White-House | in the middle of the plaza north above at the Chief's house. There he climbed up. Then he said, | "How are things?" said he, "Father Chief," thus he said. "It is good," he said to him. | "Sit down," he said to him. "Maybe you want something? Where do you (15)

come from?" he said to him. "Yes," he said, "I am P'acaya·'nʸc'i," | thus he said to him. "Who is your mother?" said he to him. Then he said, "Ck'o·'yo, | she is my mother," said he. "And who is your father?" said he. "I do not know," said he. | "Indeed?" said he to him. Then, "Let me ask you! Do you want someone of magical power?" | thus he said to him. "Yes," said the Chief, "that is what I want. (20) Indeed, really one of supernatural power I want," thus said the Chief. | "Indeed?" said P'acaya·'nʸc'i. Then he said again, "Are not here | Ma·'sɛɛ·wi and also Uyu·'yɛ·wi, his brother?" thus he said. "Indeed?" | said the Chief. "Is that so?" said he. "I shall want them," | said (P'acaya·'nʸc'i). Then after a while he called them. Then both |
20 (1) went there Ma·'sɛɛ·wi and Uyu·'yɛ·wi. And (down) they entered the Chief's house. | They said, "How are things, Father Chief," they said. "Maybe you want | something?" they said to him. Then he spoke thus, "This | man came here because it belongs to you. (5) You want to see some one, who has magic power (?)," thus said | the Chief. "Is that so?" said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then | spoke Ma·'sɛɛ·wi, "Who are you, man? Where do you come from?" said he. | "From the northwest," said P'acaya·'nʸc'i, and in the northwest region | from Reed-Leaf-House, there I come from," said P'acaya·'nʸc'i. (10) "Who is your father?" said he to him. "I don't know," said he. "But who | is your mother?" said he to him. "Old-Woman-Ck'o'·yo, she is my mother," said he. | "Is that so?" said Ma·'sɛɛ·wi. Then spoke again P'acaya·'nʸi, | "I came here," said P'acaya·nʸi, "maybe, indeed, you want some | man of magical power," thus said P'acaya·'nʸi. "Yes," said (15) Ma·'-sɛɛ·wi, "what kind of a shaman are you?" Thus he said, | "I am Ck'o·'yo shaman," thus said P'acaya·'nʸi. "Indeed?" said Ma·'sɛɛ·wi. | "Then tonight we shall see you," thus he said to him, "(to see) | if you have really magical power," thus he said to him. "Then there on the plaza in the middle of the west side on top | there down-stairs there I shall be ready for you tonight." — "It is good," (20) said the Ck'o·'yo shaman. Than at night Ma·'sɛɛ·wi and his brother | Uyu·'yɛ·wi took their bows and flint to purify [1] the shamans. | Then there up they climbed on the plaza in the middle of the west side on top of the estufa. Then some | time (P'acaya·'nʸi) went there with his Mountain-Lion. Then they said, | "There on top at the door may we enter downstairs?" — "Yes," said (25) Ma·'sɛɛ·wi, "here downstairs come in," thus he said. After some time | they

1. That is, they passed the flint along the front and back, the hands and soles of the feet and along the top of the head of each shaman.

entered downstairs. " How are things, fathers Chiefs?" said (P'acaya·'-nʸi and his Mountain-Lion). " It is good, " | said Ma·'sɛɛ·wi. " Here (1) tonight I shall see whether you have magical power, " thus he 21
said to him. " Then | indeed, " said the Ck'o·'yo shaman, " then tonight you will make good my heart, " he said to him. Then P'acaya·'nʸi undressed. He took off his shirt and took off his | trousers. Then next he put feathers on each side of his head and also he painted himself. [1] Then he painted (5) his head. Then he lighted in four places cactus (torches). Then | again he put down the altars, candelabra cactus spines and tuna spines | and Jameson weed. " Enough, " said P'acaya·'nʸi. Then there in front he made lie down | his Mountain-Lion. Then he was ready for his magic work. | Then it was as though away from there along the northwest some one was singing for the Ck'o·'yo shaman. (10) Then he danced. Then Ma·'sɛɛ·wi was there. | He came there. When he arrived there, then out of his chest (P'acaya·'-nʸi) took four piñon nuts | and also four grains of corn. Then he said to him, " Behold, " he said to him, " thus is | your heart, " said he to him. Then he brought there medicine. Then | he gave it to him to drink, and corn he mixed with it. Then he said to him, " Enough Ma·'sɛɛ·wi, (15) your heart has come to be good, " said he to him. Then again he spoke to him. | Flint he took up. Next there he struck the north wall | of the house, the middle of the wall. There south downward came out | water. " Have I magical power ?" said he to him. Again to the west he came and | next there in the west he struck it. Then there eastward a bear came out. " Have I | no supernatural power ? " said he to him. " Indeed, it is true, " said Ma·'sɛɛ·wi. | " Enough, " said Ma·'sɛɛ·wi. " That is all, " said he. Thus Ma·'sɛɛ·wi | and his brother Uyu·'yɛ·wi were deceived by P'acaya·'nʸi, the Ck'o·yo shaman. | Then it was finished. From that time (forward) on Holding-Prayer-Stick's, | the Chief's people, those who were shamans, were entirely deceived (25) by the Ck'o·'yo shaman, P'acaya·'nʸi. Thus it was that Ma·'sɛɛ·wi and his brother | Uyu·'yɛ·-wi made trouble long ago. From that time on they were | very bad, both of them. Then there below our mother was very (1) angry. She 22
spoke thus, " Enough, " said she. " My children make all | trouble for themselves. I will punish them. For four years | I shall hide all cultivated plants, " thus she said. Then she hid everything | and from that time on the next year the people tried to plant something, (5) but for a long time there was no rain, and on account of this the people starv-

1. He put on the paint of the shaman on the front and back of his body, on the soles of his feet, on the palms of his hands and on the crown of his head.

ed. Then | next she said, " Enough, " said she. " Let Ma·'sɛɛ·wi and | Uyu·'yɛ·wi run around the ends of the world four times. " Thus she told | the storm clouds and the wind. Then after one year she made go out | Ma·'sɛɛ·wi and Uyu·'yɛ·wi. There below in the Chief's house arrived Feather (10) Man (the wind). He spoke thus. " Come now, stand up Ma·'sɛɛ·wi and Uyu·'yɛ·wi, " | said he. Then stood up Ma·'sɛɛ·wi and Uyu·'yɛ·wi. Then the window | opened the Wind-Man. He picked them up. There west he took them. To the middle west | he carried them. There he put them down. From there west they ran. From the west | southward, from south to east, from east to north and from north to west; from west to south; from south to east (15) he took them. From east to | south he took them again. In the middle of the south there he made them arrive. | Then east he took them. They were almost dead tired; then there in the northwest | region in Reed-Leaf-House, when there they arrived | in the west out came their sister K'oo·'ko. In the east they arrived. Then she (20) said to them, " Enough that far, " she said to them. " Poor brothers! From here | (forward) on you will be good, " said she to them. There they sat down. Then | she said to them again, " She told me, 'I will punish you.' | Behold, look at me well, " said she. Then she went a little to the west. | Then there westward they looked. Very ugly she was, that wide was her mouth (25) and her teeth showed and her eyes were big and her head was big. Then next | to the east she turned. Then very beautiful of white complexion she was and | also she had an embroidered woman's dress
23 and also very long earrings (1) of turquois. Then in the east she arrived. Then she spoke thus, " Now then let us go north to | the Chief's house, to Holding-Prayer-Sticks, let us tell him that you are | good, " thus said their sister. Then north they went and in the north | they arrived at the town White-House. Then into the plaza through the southwest door (5) they went out. Then said the Chief's daughter, " Father, " | said she, " Chief. Someone is coming, " said she. " Let them | come up here, " said he. Then after some time they climbed up. | Then said Ma·'sɛɛ·wi, " How are things, father Chief? " | said he. " It is good, " said he. " Sit down, " said he. " Maybe (10) you want something, " said the Chief. " Yes, " said | K'oo·'ko. " Let me tell you, " said she. " That is Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. | I made them good, " thus she said, " because from now on when people increase | our mother Altar and the sacred ear of corn shall be good | and they shall take care of them, " said their sister K'oo·'ko. (15) " It is good, " said the chief. Thus did long ago | Ma·'sɛɛ·wi and Uyu·'yɛ·wi. That long is my aunt's backbone.

Salt-Woman. 24

(Told by KO·'TʸƐ, 1919).

(1) Long ago. — Eh. — Long ago in the north, in White- | House there lived the people, at that time they had a war dance. Also at | that time when they were dancing, Salt-Woman and her grandsons, Uyu·'yɛ·wi | and Ma·'sɛɛ·wi were travelling in this direction searching for a town, wishing for something (5) where nobody would make dirt, searching for | good water standing on the ground. For that they were searching. At that time there | they reached White-House while the people were having a war dance. They arrived there at the | east end house and they climbed up and (down) entered, [but] nobody | said anything to them. Then again they went (up) out. Then again there (10) from the west (west down) they climbed down. Again they entered (down). Again nobody | invited them, and nobody gave them to eat. Then they went (up) out again and down | they climbed. Then spoke thus their grandmother, " Grandchildren, are you hungry? " | said she to them. Then they spoke, Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi, | " Yes, " they said to her. Then thus spoke their grandmother, Salt-Woman, " Now (15) then, let us go the last time there to the west end house | let us go (up), " said Salt-Woman Tsɪ'tʸ'i-co·ts'ɑ. Then there westward | they went, and there they went up. Then (down) they entered. When down they had entered | the Parrot people were about to eat. Then, " How is everything? " said they. " It is well, " | said the Parrot people. " Sit down, " said the Parrot people. (20) Then they sat down. Then they were satisfied. Then after a while | the one who was the mother (the mistress of the house) spoke thus, " Give them to eat, " said she. | Then there they gave them to eat and they dipped out the deer meat with a chamber vessel. | Then the one who was the mother spoke thus, " Take this! (1) Eat! " said she. Then first Salt-Woman Tsɪ'tʸ'i- 25
co·ts'ɑ | put her hand into the soup that had been dipped out. With her hand she stirred it. | Then they ate. Then they were satisfied. Then the one who was the mother of the Parrot | people took it away. Then she spoke thus, " I wonder, this (5) soup is so different, " said she. Then there (down) she entered. Then she tasted it. | Then the one who was the mother spoke thus, " Oh my, very sweet is the soup, " | said the one who was the mother. Then thus spoke Salt-Woman, Tsɪ'tʸ'ico·ts'ɑ, " Behold, | go on again, dip it out to them, and eat, " said Salt- | Woman. Then again she dipped it out

for them. Then they sat down there together. (10) Then Salt-Woman took [scabs] from her body. Then (there down) she put salt in for them. | Then Salt-Woman spoke thus, " Let us continue to stir it, " said | Salt-Woman. Then they stirred it. Then they ate. Then spoke thus | Salt-Woman Tsɪ'tʸico·ts'ɑ, " This I will tell you, " said Salt- | Woman, " This I, am I (not) Salt-Woman ? " said Tsɪ'tʸico·ts'ɑ, (15) " Not is my body a place of sickness ? Is (not) this my body only salt ? " | said Salt-Woman. " Now also this I shall tell you, " | said Salt-Woman, Tsɪ'tʸico·ts'ɑ. " How many children have you | and how many families and how many [of] you Parrot people | live there ? " said Salt-Woman Tsɪ'tʸico·ts'ɑ. " Now go ahead and (20) come in this direction, " said she. " For this I am very grateful, because here I | was made to eat, " said Salt-Woman Tsɪ'tʸico·ts'ɑ. Then the one who was the mother, | who was of the Parrot people went to get her relatives. Then all (to the end) | their (whole) number she brought them along. Then she took them down. Then | Salt-Woman spoke thus, " These are your relatives the Parrot (25) people. " — " Yes, " said the one who was the mother. " Indeed ? " she said. " Go ahead, | here take (this) basket, give it to me! " said Salt-Woman. Then here she gave | the basket to Salt-Woman and off came salt from
26 her arms (1) and from her feet. Then there she picked up [and put it] on the basket. | " Take this, " said Salt-Woman. " With this | you will season what you eat, " thus said Salt-Woman. | Then again she spoke thus, " Enough, " said she. " It is good, thank you. (5) Then next we shall go out (up) from here out down. | You stay here, " said Salt-Woman. " Then | when Ma·'sɛɛ·wi and Uyu·'yɛ·wi are ready (from there) they will open | the door after a while. " Thus said Salt- | Woman. Then they went out (up) and climbed down. When they had climbed down (10) (downstairs) outside, the children went there and looked at them. For a while there- | about Uyu·'yɛ· wi and his brother Ma·'sɛɛ·wi were playing with a shuttlecock.[1] | Then the children spoke thus, " Uyu·'yɛ·wi, " said they, " go ahead | please give us this shuttlecock, " said | the children. Then Uyu·'yɛ·wi spoke thus. " Go ahead, " said Uyu·'yɛ·wi (15), " there southward under the cottonwood tree | stand up, there around it. " There south went the children. They came there. Then | the children spoke thus, " Go ahead, " they said. " Now look out, " said | Ma·'sɛɛ·wi. Then there southward he threw it. When there in the south arrived | the shuttlecock where they stood, the shuttlecock fell between them. (20) From there all were turned into chaparal jays. All flew upward. Then

1. A cob of corn with two feathers attached to it and thrown with the hand.

there to the south | went Salt-Woman's grandchildren. There in the south they arrived. There | he[Ma·'sɛɛ·wi] stood up. Then Ma·'sɛɛ·wi took up his shuttlecock. | Then in his turn Uyu·'yɛ·wi said, " Now look out. It is my turn. | From the north let me make fly my shuttlecock," (25) said Uyu·'yɛ·wi. " Go ahead," said Ma·'sɛɛ·wi. There northward | made fly his shuttlecock Uyu·'yɛ·wi. Then there in the north | it reached the plaza. When the shuttlecock fell down (1) from 27
there then the people were transformed entirely into stones. Then Salt- | Woman spoke thus, " Enough," said she. " Now go ahead (to) the house of the Parrot people | and open the door. Here I shall wait for you," thus said | Salt-Woman Ts!t^{y}'ico·ts'ɑ. Then there to the north went Ma·'sɛɛ·wi (5) and his brother Uyu·'yɛ·wi. Then in the north they arrived. Then | Ma·'sɛɛ·wi spoke thus, " Brother," said he," Hai," said Uyu·'yɛ·wi. " Let us go and | let us see the people here on the plaza," he said. "Let us do so," said | his brother Uyu·'yɛ·wi. Then they went that way to the plaza. Then | they saw the people. Then they arrived there inside of the plaza, and (10) when they saw them they had become entirely stone. Then they spoke thus, | " That is enough. This is your own fault. You never invited us, " | said Uyu·'yɛ·wi and Ma·'sɛɛ·wi. Then westward they | went out from the plaza. Then, after this, for the Parrot people they opened | the door. When they had opened the door, only (15) there [the people] were and they were alive. Then, " Enough, " said Ma·'sɛɛ·wi, | " Now then here (up) go out! " said Ma·'sɛɛ·wi and Uyu·'yɛ·wi. | They went out (up). Then when they had gone out (up) there around they looked. | Then they spoke thus, " Whither did the people go ? " said they. | Then thus spoke Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi, " Because (20) nobody anywhere invited us in yesterday, all day, " said | Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. "Indeed ?" said the Parrot | people. | "Then now, you on your part, Parrot people, we wish to thank you | coming from there," said Ma·'sɛɛ·wi. "Therefore, also from [here] now forward | when the people increase in numbers, when they grow, on your part, (25) you will belong to the salt, you Parrot | people, because Salt-Woman is very grateful that you invited us, " | said Ma·'sɛɛ·wi. " It is well, " said the Parrot people. (1) Then, " Enough, " said Ma·'sɛɛ·wi. " Let us two 28
go from here | southwest, " said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi· " Go ahead, " | said the Parrot people. Then they climbed down and Uyu·'yɛ·wi and | his brother Ma·'sɛɛ·wi went there southward. After a while there in the south (5) they arrived. Then Salt-Woman Ts!t^{y}'ico·ts'ɑ was waiting for them. Then | they arrived. " Grandchildren, " said Salt-Woman Ts!t^{y}'ico·ts'ɑ. | " Yes, " they said. " How

is it now?" said Ma·'sɛɛ·wi and | Uyu·'yɛ·wi. Then Old-Woman Salt-Woman Tsɪ'tʸico·ts'ɑ spoke thus, "Let us | next go to Laguna," said Salt-Woman. "Let us go," (10) said Uyu·'yɛ·wi and his brother Ma·'sɛɛ·wi. Then there westward | they went to Laguna where the lake was. After a little while they arrived | at Laguna where the lake was. From here they went northwestward and here | in the northwest and west, there in the west they came to where the lake was. Then spoke thus Salt-Woman | Tsɪ'tʸico·ts'ɑ, "There look up first." Then again (15) she spoke thus, "I think if I stay at this lake, | I believe later on the people will always make [this water] dirty. After a while | the people will increase in numbers and they will make me | dirty and also nobody will | take good care of me." Thus said Salt-Woman Tsɪ'tʸico·ts'ɑ. Then again (20) she spoke thus, "Let us go," she said. "Let us go here southwestward | [and see] what kind of a lake there is," thus said Salt-Woman. Then they went uphill westward | and they went out [of the valley] down south. They arrived there in the south. | After a while Salt-Woman again spoke thus, "Now let us | stop here for a while," thus said Salt-Woman. Then (25) they stopped there for a while. After some time again spoke | Salt-Woman thus, "Let us go there westward to Zuñi Mountain. | To the south
29 corner let us go," said Salt-Woman. "Let us go," said (1) Ma·'sɛɛ·-wi and Uyu·'yɛ·wi. Then there to the west they went again. | From there westward to the [mountain] gap they went. They arrived in the west at the mountain. There westward | they went up. When half way westward they had gone, then Salt-Woman again spoke thus, | "Let us go," said she, "from here to the south edge of the table land," thus said Salt-Woman. (5) "Let us go," said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then southward they went up. There in the south | they went up. In the south on top they came out. Then a little to the south | they walked. The Zuñi people knew about it. Then they stopped for a while (and) | Salt-Woman spoke thus, "Wait," said she, "let us stop a while. | I think some people are talking," thus said Salt-Woman. "It (10) is true," said Ma·'sɛɛ·wi. Then after a while hither in the south | west above came out the Zuñi Parrot people. Then again spoke thus | Salt-Woman, "Let us go," said she. There south they went. Here south they arrived. | There stood the Parrot people of Zuñi. Then the Zuñi spoke thus, "Have you | come here, mother and fathers?" thus said the Zuñi. "Yes," said (15) Salt-Woman. Here [hither] we have come," thus said Salt-Woman Tsɪ'tʸico·ts'ɑ. | "Then it is good," said the Zuñi. "Let us go to [the place] where you are going," | thus said the Zuñi. Then one who was a Parrot man of the Zuñi was carrying

| prayer sticks and beads and down. Then she spoke thus, " Take this, " | said Salt-Woman. Then she gave to each one (20) two prayer sticks.—Then again Salt-Woman spoke thus, "What kind of people | are you, ?" thus she said. " We are Parrot people, " thus said | the Zuñi. " Indeed ? "said Salt-Woman. " Then take this. | Half way south let us go in company, " thus said Salt-Woman. " Let us go, " said | the Zuñi Parrot people. Then there southward they went. They came to the end (25) of the mountain. Then again they stopped for a while. Then | Salt-Woman spoke thus, " There below in the south corner where water is standing, there | we are going, " thus said Salt-Woman. " Indeed ? " said the Zuñi. Then (1) again she spoke thus, " Enough. 30
It is good, " thus she said. " Now to your house | in the north here go ! " thus said Salt-Woman. " Later on | from here on (in front) when they increase in number, you Parrot people, | then it will belong to you and you will own my house, " thus said Salt-Woman. " It is well, " (5) said the Zuñi. Then there northward went the Zuñi. Then there southward | down went in Salt-Woman and Ma·'see·wi and his brother Uyu·'ye·wi. | When they had gone in, then also it became cloudy. After a while it rained. Then | southward they went. Again, after a while there southward they reached | the lake. Then they stopped again. From the lake northward (10) they stood. Then thus spoke Salt-Woman, " Go ahead, grandchildren, | Ma·'see·wi and Uyu·'ye·wi, there southward on top go out (up), " thus said | Salt-Woman. Then there southward went (Ma·'see·wi) [1] and his brother Uyu·'ye·wi. | After a while there to the top in the north they went out. Then first | they came to the edge in the east. Below in the east nobody lived there. Next (15) they went to the edge in the south. Below in the south nobody lived there. | Next they went to the edge in the west. Below in the west nobody lived there. | Then they said, " Let us go, " they said. " Let us go to our grandmother. | Indeed, here it is good, " thus they said. Then from the north down they went. There | below they arrived. Then they said, " Grandmother, " they said, " indeed, here it is good, " (20) thus said Ma·'see·wi and his brother Uyu·'ye·wi. " Indeed, it is good, " | said Salt-Woman. " Let us go then, let us go down south, " thus said Salt-Woman. | Then there down south they went. They entered down south at the lake. To the middle south | they went. They arrived in the middle of the lake. Then Salt-Woman spoke thus, " Enough, "|said she. " Here in the middle I shall enter, " thus she said. " You on your part here on top (25) you will go in, " thus she said to them. " Very well, " said Ma·'see·wi and his brother

1. The text has erroneously "Salt-Woman."

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| Uyu·'yɛ·wi. " Therefore people shall know us. Here when (in front)
31 they increase | they will come here. The people will want (1) the salt of [my body], " thus said Salt-Woman. Then, " Indeed ? " said Ma·'sɛɛ·wi | and his brother Uyu·'yɛ·wi. " Therefore, you on your part here on top will watch, " | thus said Salt-Woman to them. " Now go ahead, " she said to them. | Then went from there Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. There south (5) they went. After some time they went out here above. When they had come out | they looked down there. There down below was water. Then there they went down. | Then here below reached the lake Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. | Then thus spoke Uyu·'yɛ·wi, " Go ahead, Grandmother, " thus he said. Then Salt-Woman | shook the lake four times and then entirely salt became there around (10) the edge. Thus long ago Salt-Woman Ts!'t^{y}'ico·ts!ᵅ sat down there. | That long is my aunt's backbone.

32 *Awl-Man.*

(Told by G·ī'mi, 1919).

Long ago. — Eh. — There in the north, long ago at the place of emergence lived | the people of Laguna. About one year they lived there. Then | from the north Chief-Holding-Prayer-Sticks was going to come. Then there southward down they came. | First there in the south region at White-House they stopped. Then they lived there (5) a long time, years. Again they were going to start for the south. Then | the Chiefs' daughter was with child. She was about to give birth. | Then there on the following day they were going to start southward. Then | the child was about to be born. On the following morning shouted the war chief, | " Be ready to eat. Now everybody shall eat so that we may go on. (10) When everybody has finished eating, each shall gather up his belongings. | Then everybody shall go out southward to the South Spring. And everybody | shall meet, " thus said Holding-Prayer-Sticks. Then all | arrived below in the east. " Let us go, " said he. Then from there southward | from the north went the people of this Laguna. Then Yellow-Woman (15) was left and that night she gave birth. It was a baby boy. Then | he was born. After he was born she wrapped him up well and she went southward, | behind those who were coming from that place. There in the north somewhere, when they stopped, | this Yellow-Woman reached them. Then her father said to her, | " Where did you put the baby ? " said he. And Yellow-Woman spoke thus, (20) " It was dead when it was born, " said Yellow-Woman. " Is that so ? " said | her father. Then

there to the south they went. There in the north somewhere they stopped | very far away, where a river was running. On the south side of the large river | they stopped, but on the north side was left the baby and very much (1) it cried. Then some old woman was in 33
the house. She was left there. She could not | see. Then she heard this baby crying. Then she went out | from her house. She climbed down. Then to the northeast she went, there on the plaza, | there eastward she went out to the north top of the chief's house. Then this old woman (5) climbed up. She went down into the house. Then a child on a cradle | lay. Then she found the baby on the cradle. She said to it, | "Oh, are you also left here, poor thing," said this old woman. Then | she stood up and she knocked against the west wall. There in the north, inside, | she found piñon nuts in it. She broke off the plaster. She took up the (10) piñon nuts. She picked them up and pounded them on the metate. Then she took out the kernels | and she ground them. After she had ground them, she mixed them with water. | This she gave to the baby to drink and thus she made the baby grow. | A long time, for years, this old woman and child stayed there. |

But these went on from the north. [To] Jemez Mountain (15) southward they went up and south from Jemez to the southward | Aistʸ'iɛ' was tired. "That far," said she. Then there | she sat down. "If someone knows me then all kinds of clothing | and corn I shall give her," said she. There to the south they went. | They crossed the south river. There on the south hill, there northward below very blue (20) showed the face of Koa'p'eautse. Then Yellow-Woman | said, "Here shall be the mask of Koa'p'eautse." Westward they went. When they | went up, Yellow-Woman said again, "Ah" | said she, "behold, the chickenhawk is here." — "You spoke nicely. Chickenhawk this | shall be called." Then again they went westward to a cave in the north (25) above on top and southward they went. At the north cave they came down. | Then they went down below and they approached Paguate[1]. They went down southward to the north | corner of Swampy Place. There at the south is Heart. Farther to the south (1) next stood Short-Ear-of-Corn. Farther 34
to the south is | the North Gap. From there southward next Mountain-Lion-Man was tired. | "This far," said he. "If somebody wants game, | I'll give it to him," said Mountain-Lion-Man and to the south here at North (5) Gap, there Yellow-Woman was tired. | Next some-

1. This and the following are place names.

body who knew how to make baskets said, " That far. If | anyone wants to understand how to make baskets, I'll give her those here, " | said she. There southward they went. Farther to the south, where turkeys are, | they stopped. And southward to Acoma (10) they passed. Then there at Acoma they stayed. |

Next the person of the Bear Clan who was left there | took care of this child. After a little while when he was about six years | old, he was able to do some work; then down below he | walked. Then there at the entrance of the plaza, there below in the north, (15) in winter unexpectedly from above spoke Awl-Man. | He spoke to him, " Co'roTʸiwa." | " Hey, " said he. Very | (quickly)he looked up. " Go on, hand it down there, " said he to him. " I also | was left here," said Awl-Man. Then he took him down. | "I am very hungry, " said he. " What are your provisions?" said (20) Co'roTʸiwa. " Maybe you have something, a deer's neck, " said he to him. | " I'll pierce it. That is my food, " said | Awl-Man. Then they went outside there where his mother was sitting. | She was very old. This old woman could not stand alone. | Then Co'roTʸiwa spoke thus, " Mother, " said he, " What is that multitude (25) of game down below ? " — " What is its color ? " said his mother. " Up on the back it is white, " | said he. " Those are called rabbits," said she. | " Mother let us go hunting, "
35 said Co'roTʸiwa. " Also, " said he, " there are some (1) others with very long ears. " — " But those are jack-rabbits, " said his | mother. " Behold, bye and bye, I' ll make an arrow for you. Behold, bring me some kind of wood, " | said she, " and also feathers. Maybe somewhere from the wing of a hawk | they dropped off, " thus she said to him. Then he brought them there, enough (5) to make bow and arrows. Then indeed she made them for him. Then he killed | the rabbits and jack-rabbits. Then she spoke thus, " Is Awl-Man perhaps upstairs? | Behold, let us go east to hunt deer. There is plenty of game in the east. " Then | they went hunting. Then quickly he killed a very large deer. | Then it was evening and they skinned it. Early next (10) morning they scraped off the hair. Then Co'roTʸiwa spoke thus, | " This is very nice. It makes a noise, " said he. " It is gratifying, " said he. | Ri'ka will be your name, " thus said Awl-Man. Then he gave this name to him. Then verily | died this old woman, his mother. She went to sleep and then outside | sitting she went to sleep and died. Then Co'roTʸiwa spoke thus, " How is this?" (15) said he. Then he cried very much. " Don't cry, " said to him | Awl-Man. " Behold, let us go down the ladder and below there | let us dig, " said he. Then they dug down below. In the evening very | nicely they dressed her. Then they put her down this way. Then his | mother was dead.

"Enough," said his friend. "After four days (20) for your grandfather Holding-Prayer-Sticks and your grandmother K'apo·na·'k'o and | your mother Yellow-Woman we shall search," said he to him. | Then they stayed there. Then after four days they | bundled up things and he put his friend into his pouch. | In the morning, then they went out southward from White-House. Then from the north (25) they went, there to Jemez in the north (to the south). For a long time, for a year, perhaps, | they walked, maybe for four years. Then there in the north somewhere is | K'tsi·'mα; thus it is called. In the south they came to the edge. Then there into a crack (1) went his friend Awl-Man, 36
down below he went in. | Then he tried to take him out. There on top he cried. Then, | "Don't cry," said he. "Behold, go to the east corner. Squirrel- | Old-Woman lives there. Call her to take me up." Then there (5) to the east he went. He arrived in the east. There was Squirrel's house. "How are things?" said | he. "It is good," they said. "Do you come walking this way, Co'roTʸiwa?" they said. "Yes," | said he. "Maybe you are looking for your mother Yellow-Woman?" — "Yes," said he. | "That is it. I came to call you. There in the west below into a crack | fell my friend, Awl-Man." — "Very well," they said. Then up they went. (10) There up westward they went. There above they arrived. "Here," said he. Then | the Squirrel children went down and they brought up to the top Awl-Man. "It is well," | said Ri'ka. Then he paid them with dried meat for this. Then it happened there thus. | Then below they went around. Where the trail was, there they went. | They went to Paguate. Then southward they went to the North-Corner, and down south to Laguna. (15) There south to Turquoise-House and south to West-Tʸoo'nʸi | and south to K'tsi·'mα. There on the east side they stopped. Then | his friend spoke thus. Then he said to him, "We shall arrive at Acoma this evening. | Then your grandfather, the Chief and your grandmother K'apo·na·'k'o and your | mother Yellow-Woman and (your aunts) Blue-Woman and Red-Woman and White-Woman, (20) they are four," thus he said. "Indeed?" said he, "maybe nobody | will know you. Your mother likes to talk," | said he to him. "Then bye and bye, we shall come out up there. Then first they will wash your head. | Then you will eat supper. Then upstairs | will be ready your mother. She will call for you. Then she will ask you (25) where you come from. Then you will say to her, 'From the north | I came long ago and from White-House. Thus at that time when my mother | was about to come here, at that time I was born. Holding-Prayer-Sticks is my grandfather (1) and K'apo·na·'k'o is my 37
grandmother,' you will say to her. Then she will remember you." |

Then up south they went to Acoma. At the south point above they came out and there | in the south entrance of the plaza the two were standing. | Indeed then they were ready. Then his mother saw him. She just picked up the water jar. (5) Northward they went out. Then there at the south end they arrived. "Do you | stand here," said he to her, "Yes," said she. "Where did you come from?"—"From the north," | said he. "Wait, let me draw water, then I'll take you to my house," said she to him. | Then northward she went and took him to the plaza, northward | above to Chief-Holding-Prayer-Sticks' house. "You downstairs," said she. "I (10) brought someone," said Yellow-Woman. "Come down," they said. Then | they went down. "Sit down, son-in-law," they said. Then they washed his head | and they gave him to eat. And then, "Let us go out upward," said they. | Then there above they lay down. Then she said, "Where | do you live? Where do you come from? Tell me," said she. "Yes," (15) said he. "All right," said he. "I came from the north from | White-House. Long ago some Yellow-Woman was about to go southward. | She was about to give birth. At that time going south they left her. But | then she gave birth. Then they left her there. [Chief] | Holding-Prayer-Sticks is my grandfather and K'apo·na·'k'o is my grandmother," said he. Then (20) his mother cried. She arose. She took up her son. | Yellow-Woman cried very much. Then down below they heard her. | "Why, maybe they are fighting, let us go out upward. Why, do you cry?" | they said. "Oh, this poor one was born there | in the north," said she. Then all her cousins and grandfather and (25) her grandmother ran there. They all took him up. Then [Chief] | Holding-Prayer-Sticks said, "Maybe you are my poor grandson," said he. Then | Yellow-Woman was scolded. Thus long
38 ago Co'roTʸiwa found his (1) mother and his grandfather, the Chief. And thus they lived there at Acoma, | Co'roTʸiwa and the Chief and his grandmother K'apo·na·'k'o. That | long is my aunt K'cie·'nα's backbone.

39 *The Migration.*

(Told by KO·'TʸE, 1920.)

(1) Also long ago at that time when they went from White-House south there | came Lightning-Man with them. They came to the edge [of the mesa] and | half way down the south side they went. There was much rain. Then spoke thus Chief-| Holding-Prayer-Sticks, "For a while let us stop," he said. (Then) there on the hillside (5) in the north above is a cave, there underneath. Then | Lightning-Man stood east on the

| trail. After a little while lightning struck him and killed him | for a while. After a while he stood up and came to life again. | Then he spoke and said, " Father Chief, " he said, " come (10) here, " thus he said. Then went to him the chief and he spoke thus, " That is the end, | Father Chief, this far I shall go," thus he said, " because (there) not | quite whole yet are my back [and] my head; and my shoulders are | not quite joined together. From here on (forward) when people increase, | from here I shall give them strength and life. (15) If anyone knows me and if anyone sacrifices | pollen to me, then, therefore, I shall give him life and strength," thus said | Lightning-Man. " It is well," said the chief. Then after a while | the chief spoke thus, " Enough, " he said, " nobody | of you shall go along this trail, " he said, " [but] first to Lightning- (20) Man you will sacrifice pollen, " thus he said. " It is well, " | said the people. " Let us go, " said the chief. " It is ready. | Again to the south let us move, " said the chief. Then it stopped raining | and they sacrificed to Lightning-Man. | They spoke thus, " This pollen and corn-meal (life) you will take. (1) You are 40 happy," thus said the people. They all passed on. Thus it was long ago when | Lightning-Man sat down there. Entirely stone became Lightning- | Man. |

Also at that time long ago from White-House southward for Adobe-Town (5) searched the people. Here went from the north Chief- | Holding-Prayer-Sticks and his people. At that time they came here. Yellow- | Woman who knew how to make baskets and woman's dresses, — she carried them on her back. Then (beyond) Oak- | Place a little distance she had gone, then she spoke thus, " Father Chief, " said she, | " thus far I shall go, " said she, " here I am tired. " — " It is well, " (10) said the chief. " If anyone knows me, I shall give him | knowledge [how to make] baskets and also I shall give him knowledge [how to make] dresses, " | thus said Yellow-Woman. Then there down she sat. After a | little while she said, " For the last time now good-bye," said she. In front down | she pulled the basket. Then entirely in front she covered herself with the basket. Thus (15) long ago did Yellow-Woman. That far south she went. |

Long ago south from White-House there they were going. All kinds (of medicines) needed | by those who are tc'aiya'nʸi[1] they carried as they went. Then | one man, Be'kwais, that was his name, went there. All | kinds of medicine he carried on his back. For when people felt sick then (20) it was to be the medicine [to be used by

1. Medicine-men; shamans. All these are stones along the road leading up hill from Laguna to Paguate.

them]. He carried it on his back. He was verily a little | old. When he reached the top going half way down to the south he said, | "Father Chief," he said, "this far I shall go," said he. "Now I get tired," | said he, "here I shall sit down. If anyboby | knows me I shall give him (medicine) so that he may get well again. If he (25) sacrifices food to me, I like very much tomales," thus he said. | Then he also spoke thus, "Whoever sacrifices to me shall pick up a stone. | Then he shall spit on it four times and purify his body. [1] On
41 my head (1) the stone he shall throw. Then I myself in one day by means of my magical power | I shall cause to go away whatever hurts your body, | to Tau'tʸumi [2] in the southeast," thus said Be'kwais. "It is good," said the chief. | Therefore, Be'kwais sits there. Thus long ago (5) he came; all the medicines for the people he carried. What everywhere on our | bodies is to be medicine, carried on his back Be'kwais. When so far | south they had gone he became tired, for still somewhere to the southwest where Laguna | is, was too far. Therefore, he went that far. Thus did | the man Be'kwais. [3]

42 *The origin of hunting customs.*

(Told by Ko·'tʸɛ, 1919).

(1) Long ago. — Eh — Long ago there in the north, Mountain-Lion | and Weasel [4] and Wildcat and Wolf and Coyote established the customs. At that time | down below, Caiyai'k'ᵃ an Tcai'k'ats'ᵉ established the customs, for what | increases and what is the order [of man]. (5) First they tried how game should be killed. | Four days and four nights they danced and when they finished dancing, they sacrificed | mixed vegetable food to the north and the west, [5] south and east. Thus they established the customs. | Then first Caiyai'k'ᵃ and and Tcai'k'ats'ᵉ went in. One [of them] said, | "Enough," said he, "my children," said he, "tonight for the first time (10) we shall try thus," said Tcai'k'ats'ᵉ, "after this when people increase | (nicely) the game will be food. Now we shall try. | Therefore, you must be [brave] men," said | Caiyai'k'ᵃ and Tcai'k'ats'ᵉ. Then he said, "First we shall make prayer-sticks. | Afterwards, we shall make beads and feathers," (15) said Caiyai'k'ᵃ. "It is good," said they, "for if | any-

1. That is, move the stone once down the front of the body, once down each side from the shoulder down, finally down the back.

2. A mountain far to the south, said to be located in Mexico.

3. For the continuation see end of this volume.

4. According to Pedro this animal is the weasel, according to Ko·tʸɛ, the female mountain-lion. The former translation seems more probable.

5. In the text this order is reversed.

body learns how to kill game and how to catch | game, if anybody learns it, you will be Caiyai'k'a | and you will be Tcai'k'ats'e, because you will have game | for your food." Thus they were told, Tcai'k'ats'e and Caiyai'k'a. Then (20) that night they were ready to make prayer-sticks. Then they made prayer-sticks. Then they finished all of them. | Then said Caiyai'k'a, " Enough, " said he. " Now you cannot | eat any more for four days," said Caiyai'k'a and Tcai'k'ats'e. | "You will persevere," said Caiyai'k'a, (" because from now on you will act thus). To obtain game as provisions is not (1) difficult. Therefore, you will per- 43
severe for four days," said Caiyai'k'a | and Tcai'k'ats'e. Then also, " It is good," they said. Then they | sacrificed in the morning. To the north went Mountain-Lion; but to the west | went Weasel; but to the south went Wildcat; but to the east (5) went Wolf and Coyote. Again at night they made | prayer-sticks and in the morning again they put them down and they sacrificed. | Again just the same way they went. That time Coyote and Wolf | ate cornbread (?). They themselves were satiated, Wolf and | Coyote, but at that time the others fasted and were hungry. Then (10) again that night they made prayer-sticks. Then again | in the morning they put them down all around. Then again at night they made | prayer-sticks for the last time. Then spoke Caiyai'k'a and Tcai'k'ats'e, " Enough, " | said he. "In the morning early you will go after game, " | said Caiyai'k'a. " All right, " said he. " Then first you will put down [the prayer-sticks] all around (15) for the last time. Then in the morning again | they put down prayer-sticks for the last time. Then they went back here. Then | spoke thus Caiyai'k'a, " Enough, " said he, " now sit down alongside. " | Again spoke thus Caiyai'k'a, " Go ahead, Mountain-Lion-Man, | you will be first. You will go [after game]. Here in the middle north stand (20) the deer people, " said Caiyai'k'a to Mountain-Lion. " Let me go, " | said he. Then they went out upward and went to the north. There in the north | when they came out from the north there below stood a deer. Then | saw it the Mountain-Lion-Man, there from the north it came. There in the north | he arrived. Then he started to catch it and he caught it. A very large deer (25) caught Mountain-Lion-Man. He knocked it down. Then he killed it. | Then he made a hole in its flanks. Then the blood he drank. | Then Mountain-Lion-Man carried on his back the deer. There southward (1) he went. In 44
the south he arrived. Then he said, | " Here down below! " said he. Then | those downstairs said, " Here down below, " they said. Then the entire [deer] he took down. Then those downstairs said, " It is good, thanks, " thus they said. | Then there to the north he put down [his head]. Next it was Weasel's turn. Then (5) Caiyai'k'a spoke thus,

" Now you next, Weasel. A mountain-sheep stands here in the | middle west, " said Caiyai'k'ª. Then went | Weasel. Above he came out, and westward he went. In the west he came out and there on the west | hillside stood a mountain-sheep. Then westward he went. In the west | he arrived. He started to catch it and Weasel knocked down the mountain-sheep. Then (10) he killed it. Then again in its flanks he made a hole and its | blood he drank. Then Weasel carried on his back the mountain-sheep. Then there | to the east he took it. In the east he arrived. Then he said, " Here down below, " | said Weasel. Then said those who were downstairs, " Here | down below! " they said. Then down he took it. Then (down) went in Weasel. (15) Again spoke thus Caiyai'k'ª, " Next it is your turn, Cat. | The game here in the middle south is standing, an antelope. You will go after it," | said to him Caiyai'k'ª. " Then this rabbit-stick you will take, " he said to him. | Then he took it. Then he went. He went up out and went south. In the south | above he came out. Then down in the south was an antelope. He went south. (20) He arrived in the south. Then he started to catch it. He knocked down the antelope. Then he killed it. | Then again in its flanks he made a hole. Then its blood he drank. Then | Wildcat carried it on his back to the north. In the north he arrived. Then | Wildcat said, " Here down below ! " said he. " Here down below, " they said. | Down he took it. " Next it is Coyote's and Wolf's turn, " said (25) Caiyai'k'ª. " Go ahead, you next " said Caiyai'k'ª, " Coyote and Wolf, | it is your turn. " Then they said, " Let us go, " they said. " Go ahead, " he | said to them. Then they went out up. To the east they went. Above in the east (1) they came out. Then below on the east hillside was an elk, and a reindeer (?), a jack-rabbit and a rabbit. | Eastward down they went. Then there in the east they arrived. Then said Wolf, | "Brother, " said he, " Coyote ! I [shall take] the elk, " said Wolf. | " Go ahead, you first, " said Coyote. Then Wolf started to catch it. (5) Eastward he pursued it. Southeastward he pursued it. Southwestward | he pursued it. The sun was already rising and then anyway he killed it. | Then he ate one half of it. Westward went Wolf. He reached there. Then he said, | " Here down below ! " said he. " Here down below, " said those who were downstairs. | Next Coyote pursued the jack-rabbit. Eastward he pursued it. (10) Northeastward he pursued it. Northwestward he pursued it. Southwestward | he pursued it. Finally Coyote caught the jack-rabbit. When he had cought it | he killed it. Then he ate it entirely. Westward he went. When he reached the west, then | there downward entered Coyote. Then Coyote sat down. Then he | said, " Enough, " said he. " This will be the way, " said he, " when people

increase, (15) later on Mountain-Lion and Weasel and Wildcat and Wolf, game | you will always eat," said Caiyai'k'a, " because after some time | you eat and you will go out and up, but you, | Coyote, you will have for your food anything that any time you find | and anything that already died by itself. Thus you will have food, (20) because you yourself caused trouble. You ate meat and blood." Thus said to him | Caiyai'k'a. Then they ate. After they had eaten enough, finally | Caiyai'k'a spoke thus, " Enough my children, " said he. " Now go out upstairs, " | said Caiyai'k'a. " On the mountain-side you will start, " | said he to them. " You will not eat the stock of the people (25) when people increase," said Caiyai'k'a, " because only | the game will be your food. " Thus he said to them. Thus indeed | he who is Caiyai'k'a established the customs, said he. Then finally (1) thus spoke Caiyai'k'a, " My children, " said he, " after this, when 46
people increase, | they will know what belongs to you and also you will know it; | you will give game to the people," | said Caiyai'k'a. Thus long ago he told them. Then (5) went up and out Mountain-Lion and Weasel and Wildcat and Wolf. They went up and out. | In all directions up the hillsides they went. Northward went Mountain-Lion, but | westward went Weasel, but southward went Wildcat, | but eastward went Wolf and Coyote. Then to Coyote spoke thus | Caiyai'k'a, " You did not do well," said to him (10) Caiyai'k'a. " Somewhere eastward you will go. All day you will walk and | all night," thus said to him Caiyai'k'a. Then eastward went Wolf | and Coyote. Then eastward they went. Then, when Wolf came up the mountain-side, | Wolf stopped there, but Coyote kept on | walking. Eastward went Coyote. All night he walked. (15) In the morning he arrived at the sun's house. Then he said, " How are things, " | said he. " It is good, " said to him the sun. Then said to him the sun, " Who | are you, man ? Whence do you come ?" said he to him. " I do not know you, " | said he to him. Then Coyote said, " I am Coyote-Youth, " | said Coyote. " Is that so ? " said the sun. Then again (20) spoke Coyote, " Shall I go as the sun today, this way | above westward ? " — " How is that ? " said the sun. " Come here, and here | in the middle above sit down, " said to him the sun. Then Coyote sat down there above | in the middle above the rainbow. " Enough, " said he to him. | " This Ma·'see·wi and Uyu·'ye·wi will accompany you from here (25) up westward. Please do not go down, " said | the sun to Coyote. " Please be careful of the people, because if you go | down the earth will burn, " said the sun to Coyote. " All right, " (1) said Coyote. " Go ahead, " said the sun. 47
Then he turned around [the rainbow] | and up he went. Ma·'see·wi

and Uyu·'yɛ·wi together watched him. After a little while | he arrived there in the middle. Then spoke Coyote, " Oh, " | said he, " behold, down there beautiful women are bathing, " said Coyote. (5) " Let me go to meet them, " said Coyote. " Please, " said to him Ma·'sɛɛ·wi; also | Uyu·'yɛ·wi said, " Please, " said he, " don't go down because, | if you go down, you will make trouble, " said he to him. Then Coyote | spoke, " What trouble am I going to make ? " said Coyote. " Will you not | burn the earth and also will you not burn the people ? " said to him Uyu·'yɛ·wi. (10) Then Coyote did not mind them. Coyote went down. When he was halfway down, | the earth began to burn. Then quickly Ma·'sɛɛ·wi and Uyu·'yɛ·wi | turned upward the sun and rainbow and up he came to the middle. Then | said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. | " Let us eat, " they said. " Presently we shall go on, " they said. " We must reach home there in the east in (15) Koai'k'ᵃtc', and our Mother Sun will scold us. Maybe | she knows already that we burned up the earth, " said Ma·'sɛɛ·wi. Then | they ate at noon. Then they finished eating and westward they went. | After a while in the west down they went. There underneath they went. | After a while they came to Koai'k'ᵃtc'. Then they arrived there. (20) Then the Sun, their mother, spoke thus, " Did you come back here ? " said | the Sun. " Yes, " they said. " How are the people and the animals and | the plants ? Did you not burn them ? " said to them their mother | Sun. Then Ma·'sɛɛ·wi and Uyu·'yɛ·wi spoke thus, " Indeed, " they said. | "When it came to be morning, we went from here up, " said Ma·'sɛɛ·wi. (25) " We went halfway to the west. Then Coyote spoke thus. 'Behold, | said he, down below in the corner very beautiful women are bathing,' | thus said Coyote. 'Let me go and meet
48 them,' said he. Then however (1) we warned him. He did not mind us. There down he went. | After a little while we had gone halfway down. Then the earth began to burn. | Then quickly we turned again the rainbow upward above. Then we | arrived above in the middle at the resting place. Then we spoke thus, ' Let us eat, ' (5) said we. Then we ate. We finished eating. Then west we went | again. Thus it was we had trouble today. " — " Is that so ? " said to them | their Mother Sun. Then she said, " Now stand up here. " | Then Coyote stood up. Then she said to him, " Enough, " said she to him. | " You are not well-disposed. From now on you will never (10) eat anything nice; only beetles and anything that hasdied by itself | and that is rotten will be your food, " thus she said to him. " Thus you will live | from now on, " said to him the Sun. Then she spoke thus, " Enough, " said she. | " Go ahead. From upstairs on the north side throw him down, " said the Sun. Then | they carried him up and

from the top in the north they threw down Coyote. Then there down below (15) for a while he lay in a faint. After some time he revived. | Then he arose and westward he went. Thus | did long ago Coyote. — That long is my aunt's backbone.

Winter and Summer. 49

(Told by KO·'TʸE, 1919).

(1) Long ago. — Eh. — Acoma. The Acoma chief's daughter, | Yellow-Woman, and Winter, her husband, long ago lived there. Then they never | planted. Always it was cold. Then the people were hungry. Only | rabbit meat they ate and also prickly pear they ate and anything that they could obtain (5) ate the people of Acoma. Then Summer spoke thus, "Let me go to Acoma to Yellow-Woman's | house. Do not let her be hungry. I shall carry food to her, | —corn and melons and water-melons and cultivated plants." Then here went | Summer. Summer wore a shirt of buskskin with squash flower ornaments | and he wore shoes like moss and tied to them were parrot feathers and his (10) face painting was red and mica, and flowers were tied on. Thus | were the belongings of Summer. Then he arrived there. There was Yellow-Woman. | She was picking prickly pears. Thus spoke Summer, "How are things?" said | Summer. "It is good," said Yellow-Woman. "Did you come here?" | thus said Yellow-Woman. "Yes," said Summer. "Why (15) do you eat these burrs?" said Summer. "Because," said | Yellow-Woman, "I am hungry." — "Then eat corn and melons," | thus spoke Summer. "Take it!" — "It is good. Let me eat!" said Yellow-Woman. | Then Yellow-Woman sat down. Then she ate corn and melons. | Then thus spoke Yellow-Woman, "It is good. Let us go, To my house I take you." (20) —"Is not your husband there?" — "No; he went hunting deer." — | "When will he come back?" | — "Today at night he will come back." — "Let us go | to your house. Who is your father?" —"The chief is my father." Then | there northward they went. Then they arrived there above in Acoma. "There on the plaza | in the middle on the north side above there I live," said Yellow-Woman. Then (1) there up they climbed, Summer and Yellow- 50
Woman. Then downward they entered. Then, "How | is everything?" said Summer. "Good it is," said the chief. "Did you come here?" | — "Yes," said Summer. "Sit down." Summer spoke thus, "Your | daughter Yellow-Woman brought me here." Then thus spoke Summer, (5) "Eat this corn and melons and water-melons." That's

it," | said the chief. Then they ate [he and] all (together) his children. Then | thus spoke the chief, "Now go ahead, my daughter, tell the people that | they shall come here." Then she spoke thus, "Let me go," thus said Yellow-Woman. Then upward | she went out. Then thus spoke Yellow-Woman. "Come here, people, behold, (10) let us go to my house, eat corn and melons and water-melons. | Summer brought to us corn and melons and water- | melons." Then the people went there. Then downward entered the people. Then they said, | "How is everything?" they said. "It is good," said the chief. "Sit down, | my children." Then they sat down there. "Take this and eat (15) corn and melons and water-melons," thus said the chief. Then | the people ate. |

Then Winter came there. He wore a shirt like icicles | and his shoes were like ice. His shirt was very shiny. | To the edge were tied turkey feathers, and eagle feathers (20) were tied on. Winter's belongings were thus. Thus spoke Winter, "Who is here?" | thus said Winter. "I," said Summer. "Downwards | enter, Winter, It belongs to you. Climb down to me here!" thus said Summer. | "No," said Winter. "I cannot go in downwards," thus said | Winter. "I shall melt entirely. To this my house I shall go," (25) thus said Winter. "Then go!" said Yellow-Woman. Then | Winter said, "Let me go!" said he. "Up here after four days | we shall fight,
51 Summer."—"Let it be so," said Summer. (1) Then Winter went to his house. Then thus spoke Summer, "Let me go | [then] on my part to my house," thus said Summer. Then | Summer said to him, "Father Chief, we are going to fight, | Winter [and I] in four days."—"Go on", said the Chief. "Be a man," (5) thus he said to him. Then Summer went to his house there | in the south. Then after four days in the morning there in the north above it became cloudy. | Then also from the south above it became cloudy. Red clouds gathered. | Then in the middle all around above it became cloudy. Then there in front | parted the birds, Winter's storm-clouds. Also from the south (10) Summer's storm-clouds, the birds, there in front parted. | Then they were ready to fight. Then fought | Winter and Summer. Lightning was Summer's weapon. | With that he fought long ago. On his part, Winter's weapons were hail | and ice and snow long ago. Thus long ago Winter and Summer (15) fought. Then northward they took Winter, and on his part, | Summer to the south was taken. Then there went another man, | thus was his name,—Hard-Rock-Youth. Then, there in the north | in the ice is the house of Winter. There that far he ran away. Then (20) in the ice place downward entered Winter. That far he went. Then | thus spoke

Summer, "Enough, now you will be kind," thus said | Summer. "Yes," said Winter. Then he said, "Whatever belongs | to you, all that will be cold," thus said Summer. | Thus spoke Winter, "Very well," said he. "Then on my part summer will be mine; (25) on your part, yours will be winter. To me will belong spring | and from there seven months. On your part yours will be the fall and | from there six months. That much will be mine," thus said Summer. (1) "Now let us go. By this you will remember me."—"All right," said 52
Winter. | "Let us go," thus said Summer. "Go then," said Winter. | They bid farewell to each other. Then there to the south went Summer with his storm-clouds. | Then he arrived there in Acoma. Then there he entered the chief's house (5) on the Plaza in the north above. Then thus spoke Summer, "Enough," | said he, "Father Chief, now you will plant | corn,—all the people here at Acoma," thus said Summer. "All right, | it is good," said the chief. "Let me go to | our town."—"Well, go," said the chief. "Farewell (10) all," said the chief. Then there to the south they went. That | long is my aunt's backbone.

The Antelope clan [1]. 53

(Told by Solomon Day, 1921.)

(1) Long ago. — Eh. — Long ago, the people were already going from the place of emergence southward. | Then they came out at the south. At the mountain side north of Laguna they camped. | Then the chief's daughter was about to give birth. In the morning she was | sick. Then her father said to her, "Stay here. After you have given birth (5) you will follow us and you must overtake us."—"Very well," | said Yellow-Woman. Then they went there southward, from Laguna to the southwest. | But Yellow-Woman gave birth to a child. Then she just | put her child on a cradle and she went down south | across the river of Laguna and washed herself. After that she went up south (10) and at Yellow-Stone she overtook the people. Then her father | asked her, "Did you give birth?" —"Yes," said she to him. "Dead was (the child) | I gave birth to; so I buried it."—"Is that so?" said her father. | Then the sun arrived above and the child was hungry. It was crying. Then | a deer heard it. "Oh," said (the deer). "Behold somebody is crying. Let me (15) go and look for him." Then he went right there where the child was on the cradle. | "Oh,

1. See Albert S. Gatschet, A mythical tale of the Isleta Indians, N. M., Proceedings of the American Philosophical Society, Vol. 29 (1891), pp. 208-218.

poor one, somebody was unkind. How this | poor one is hungry. Let me nurse him. But how is it with them? Behold this way." | Then he lifted him with his antlers and the doe nursed him. "Let me | take him southwestward to our town."— "Let us go," said she. Then (20) they took him there southward. They reached their house. "How are things?" said they. | "It is good. We brought someone." "Who is it? Who is it? Come in and | bring him down." Then they took him down. "Oh, the poor one. Where | did you pick him up?"
54 — "There on the north hill in Clay-Place. In the east corner (1) I found him. Evidently some people camped there last night and early this morning they went southward." | "Is that so?" said the Chief. Then they raised him. Then early every morning | he had grown. Now he became a youth. Then he was walking about. | He was running about downstairs very (fast) and he played with his brother the fawn; (5) the two played together. Then he ran races with the fawn. Then | the youth said, "Father, why am I naked | and my brother is very nicely dressed?" — "I don't know, my child. I think | you came that way to us. Something sent you just this way. Now | I shall make clothing for you."— "That is well," said he. Then he herded the antelopes (10) every morning. He turned them out. Away off at P^{ci}To·tc^{ci} he herded them. | He used to run hard and in the evening he brought them back home. | Then verily he was a man. Then his father | said, "How is this now, my child is a man. | It is unfortunate. Some time later he will do something unfortunate. He will mix his (15) blood with that of the antelope. That will not be right. I wonder who | would tolerate (the existence of) half human flesh and half game as food. | I think he shall go back to his people. In four | days he will go back there to Acoma. His mother and his grandfather are still there!" | "Then in the morning I shall go to Wɛ·nima'Tse," said he. Then (20) he took a buckskin and went to Wɛ·nima'Tse. He arrived there. "How | are things?" said he. "It is good. Who is this?" —"I am the chief of the deer."— "Then come down." | Then he entered downward. "Maybe you want something," said the chief of the k'a·'ts'inɑ to him. | "Yes," said he. "I came to borrow the clothing of the k'a·'ts'inɑ."— | "Is that so?" said the chief of the k'a·'ts'inɑ. Then all kinds of clothing (25) they loaned him. "It is good," said he. "Permit me to go."— "Now | go," said the k'a·'ts'inɑ. "Well, good-bye."—"Now | go there eastward." He arrived in the
55 southwest corner. "You, downstairs, I came back."— (1) "Then come down here," said he. "They loaned me clothing." — "It is good," | said those who belong to the game. Then in the evening the | antelope came. Then the young man's father called him. | "My son," said

he to him. "I brought for you this suit of clothing. (5) That is it."— "It is good," said he. Then he dressed himself. | Early in the morning he went again to herd antelopes. Then he looked very | nice like a k'a·'ts'inɑ. There to the south he took them. Then a person from Acoma | saw him in the east corner of P^{ci}To·tc^{ci}. Then in the evening | he went up to Acoma and he told the chief how he had seen him. (10) "Someone like a human being, he walked ahead of the antelopes and like that of a | k'a·'ts'inɑ was his dress. Now you will announce that after | four days we shall go to hunt antelopes. Let us catch the poor one, | that one who goes with them." Then the chief announced it. | "After four days we shall go to P^{ci}To'tc^{ci} and (15) to Ts^{ci}To·'y:ts'a to hunt." Then after four days all the people went from Acoma. | Then they gathered at the east corner of P^{ci}To·'tc^{ci}. When all | had come the chief said, "Enough, tomorrow be like men | and you will chase the antelope. Then you will catch | that boy. Do not shoot him, only (20) take hold of him." Then morning came. "Enough, now | let us surround them. From here southeastward and then northeastward and northwestward | you will go." Then they made a circle. "At the east corner of Soot- | Mountain there you will set a fire." Then they all made a smudge. | The smoke rose. "Enough, go ahead." Then they went all around. (25) The antelopes were south of Ts^{ci}to·'y:ts'a. Then they chased them northward. | He ran away from the northeast, from the east to the northwest, | around the northwest (the boy) ran around four times. Then there in the south at Glittering-Place (1) his uncle stood. He was on a white horse | 56
which was very swift. His uncle chased him. | Then he lassoed him. "Hawu', " said he. Then they killed also many antelopes. | In the evening they camped there. They tied him (5) to a cedar and they put down for him a blanket, but he did not | lie down on it, but he lay down there on the ground. In the morning, | they took him to Acoma. Then they came up to Acoma and they | locked him up. His mother was still there and his grandmother and his grandfather. | Every morning his uncle gathered grass for him. He did not (10) like wafer bread and tortillas. A long time he stayed there. | Then he began to eat tortillas and wafer bread. Every morning | his uncle took him down and he ran about at the foot of Acoma. | The people watched him carefully. He just raised the dust. Then he began to speak | his mother's language and he said to the chief, (15) "I want the people to assemble. | I want to say something," said he. "Is that so?" Then the chief announced | that the people all around should come to the kiva. Then from all around | they went there. Then he went there and said, "How are things?" said he. | "It is good," said

the people. "I want to (20) tell you something here."—"Is that so?" said the people. "Let me tell you. Long | ago the people went south from the place of emergence and my mother went there. | The daughter of the one who is chief here in Acoma must be my mother. | There north of Laguna on the hillside she gave birth and my mother | left me there. Then they took me to the house of the deer, (25) and there they raised me, and after my father | had told me to go here, you caught me. The one | who is chief of Acoma must be my grandfather." That long is | the backbone of my aunt, C'awa·'ramɑ.

57 (1) *Ts'pi'na* |

(Told by KO·'TʸE, 1921).

Ts'i·'mo·tc'ɪnʸi's house

Long ago the k'a·'ts'inɑ were living at WE·nima'TSE. | There Ts'i·'mo·tc'ɪnʸi-Man went out upward. He went there to the west. (5) He looked for a place where he could live nicely on the mountain top. | Then he found Mt. Taylor and he went up eastward. When he came up in the east | he went along the top. After a while he came to a | hole. Then he said, "You downstairs," said he. "Hai," they said. | "Did you come, already?" said he. "Yes," said they. "Who (10) are you here?" said he. "We belong to the k'o'PICt'aya and | to the ci'wana." "Is that so" | said Ts'i·'motc'ɪnʸi-Man. "Is there not anywhere | a cave?" said he. "Indeed," they said. "There to the northeast | on top," said the k'o'PICt'aya. "Permit me to go," said (15) Ts'i·'motc'ɪnʸi-Man. Then he went north to the north- | east. He arrived in the east at the hole. Then he looked down | and from there he peeped in. Then he saw below very pretty things, | and above also there was moss. Then Ts'i·'motc'ɪnʸi-Man said, | "Here I shall live," said he. Then he went in. (20) He entered downward, and below in the north were hanging tooth beads. | Then he said, "These teeth will be my bracelets," | said Ts'i·'motc'ɪnʸi-Man. He also looked westward | and there in the west were hanging shell beads. Then he said, | "These will be my beads," said he. Then he put them on. (25) Then he looked to the south and there were hanging medicine | cups of white shell, and on
58 the floor was a (1) shaman's bowl and alongside of it four flints, for beautifying the body. | Then Ts'i·'motc'ɪnʸi -Man said, "I shall use these," | said he. He looked eastward and there were turquoise earrings and beads | of different kinds. Then he said, "These will be (5) my beads and my earrings," said he. Thus long ago Ts'i·'motc'ɪnʸi- | Man sat down. He stopped on the north top of Mt. Taylor[1]. |

1. The northern, second-highest peak.

Then he said, "Enough," said he. " Mother, Fathers, | if some one knows me, when people increase, | I shall give them teeth," said he. When he said so, (10) the k'o'Pict'aya and those who belong to the ci'wana heard him and | Ma·'sɛɛ·wi and Uyu·'yewi and those who belong to Tʸa·'tc'aiɬctc$^{i'}$ and ts'ɑ'mɑhiɑ and cino'hayɑ[1] | heard what Ts'i'-motc'ɪnʸi-Man said. Thus | he sat down long ago and Ts'i·'motc'ɪnʸi-Man lived there.

Ho·'tc'ani'Tse.

(15) Long ago our mother and our father, | as soon as the k'a·'ts'inɑ and ci'wana were born, told them | every morning to go here from east to west and to give us food and everything, | carrying it up four times. Thus | they told them and afterwards they told them there on the mountain (20) top in the cave to give us | cultivated plants and also there the people should predict what kind of a | year there would be and what kind of a winter, when they should | increase in number, and so the people will say, " Let us | go and see on Mt. Taylor, there on top how things will be, whether (25) this year there may be life (i.e. rain)." On Mt. Taylor | live those who belong to the ci'-wana and those who belong to the k'o'Pict'aya live. " Behold, every year (1) there are clouds and there is rain on top of Mt. Taylor," thus 59
will say | the people, and therefore there in the cave on Mt. Taylor below | you will see (?) what is predicted. And also those who belong to the ci'wana and | those who belong to the k'o'Pɪct'aya, if anyone knows you, (5) he will come up holding prayer-sticks and beads and | pollen and sacred meal. He will go up and then | you will inform him what kind | of a year it will be and what kind of a winter it will be, | like that you will prophesy." Thus said to them | (10) the mother and the father of the k'o'Pɪct'aya and the ci'wana. | And since that time we shall find out | whether we shall be rich. Thus they said to them | and therefore, when you get there you will see everything just like daylight. | Everything, how the year will be (15) and how the winter will be and also for the food, whether the | new year and the new winter will be different, that you will see, | and also new cultivated plants and clothing you will see and also | whether you will have good health or whether you will die and whether the people | will be healthy and whether the cattle will be healthy and (20) you will see there anything you think about, |

1. These three are described as beautiful stones which stand on each side of the altars. They were human beings first, but when the earth settled they became stone.

down in the Place of Divination. Therefore it was thus | named by our father Ï'tc'tsɪtʸ'i and our mother | Nau'ts'ɪtʸ'i. Thus long ago made them remain inside | their father and their mother.

60 *The Settling of Laguna.*

(Told by Pedro Martin, 1920).

(1) And then long ago at White-House our mother Corn up there | in the south made Adobe-Town, and then they came. | Then all these, the Water clan, the Corn clan, the Eagle | Clan, the Parrot Clan, the Oak Clan, the Locust Clan, (5) the Turquoise Clan, the Antelope Clan, the Badger Clan, the Lizard Clan, the Rattlesnake | Clan, the Bear Clan, the Coyote Clan and the Wheat Clan,—all these came. Just then, when they came, there was much rain, | and they came there to Sia. Again there southward they went, | and next here to the lake of Laguna. Then they went west here. Then below here (10) they stopped, and then only a Lizard person went from here to the end, | southwest from Laguna to the end. Then there they went. The blue altar | they took. Here southwest from Laguna they went (?). | "As far as this I go," said he. Then his son[1] said. "Let us | stop here for the last time," said his son[1]. "Now let me go," (15) said his son. "So far as this let me go. From here northward, let me go to Laguna," | said his father.[1] "Go ahead," said he. Then for the last time there | they sang. Then there was much rain. Then in the morning when daylight | came they separated. His father[1] went here to Laguna. | His son went south. Then at Acoma at the Enchanted Mesa (20) they stopped. Very early there was a fog. "Somebody, indeed, must camp below there. | Behind thereabouts is a fog," said the Acoma people. "Maybe | the blue altar is there." Then in the morning they went there. | Then they arrived. When they arrived here they were singing. Then | it was raining and, verily, in the evening, and still in the morning it was raining.

61 (1) Then it was very good. Then was always very good the season. | Then very well grew corn and wheat. |

Told by Pedro Martin.

A long time ago the people went from the north to the south. | They searched for a place where to build a town. Southward Chief-Holding-Prayer-Sticks (5) was going, and they came from the north

1. When the present text was interpreted by KO·TYE, he protested violently that the narrator had confused father and son; that the son returned and the father went on south.

carrying the i'aᵀʸik. | The people were coming and on top of the table land | they camped. There they stayed. A very few people remained there. | Other people passed on towards the south. They were looking about | below here. Then a man of the Water Clan whose name was (10) K'amaka'c said, " This will be a nice place for a town. " | Thus said the man K'amaka'c. On their part, others | passed on towards the south. Then they came to a spring on the South River | and a man whose name was Kʸinᵻ'c said, " Father, " he said, | " I will go that far south, I will go northward. " (15) Then his father said, " Very well, then which | altar do you want to take ? I will make for you an altar," thus said the father of | Kʸinᵻ'c. Then he made for him an altar very much like (his own). Then | his father said, " It is done, " thus said he. Then he put side by side the two | altars and Kʸinᵻ'c's father said, " Which altar do you want to take? " (20) Then Kʸinᵻ'c said, " I will take this one to the right, " thus said | Kʸinᵻ'c. " Very well " said his father, " go ahead and take | the white altar, " thus said his father. " Permit me to go, " | said Kʸinᵻ'c. Then they said farewell to each other. " Good-bye to you, " | they said. The next morning Kʸinᵻ'c went northward. (25) Here below Acoma on the east side he camped. Then the people living | on top of Acoma said, " Who is it, below on the east side, whose (1) smoke is rising every morning. We don't know (whose it is)," 62
thus they said. Then said | the Acoma chief, " Tomorrow you will look for it, " thus said | the chief. On the following morning four men looked for it. They went down. | When they had gone down they met him. " How are you? " they said. (5) " Very well, " said Kʸinᵻ'c. Then they spoke and asked him, " Who are you ? | Where do you come from? " thus they said. " From the south, " he said. | " What is your name ? " | they said. " Thus is my name. I am Kʸinᵻ'c. "—" Who is your father, the chief?"— | " My father is the wise man (?) Holding-Prayer-Sticks, he is my father, " (10) thus said Kʸinᵻ'c. Then the Acoma man said, " Are you a man of supernatural power ? " — " I don't know, " said he. Then the Acoma man said, | " Let us go to the top of Acoma, " thus he said. | " Why ?" said he. " Because you shall help us take down the rattlesnakes. " | " Indeed ?" said Kʸinᵻ'c. " Let us go," said he. Then | they went westward, but in the east he put up the altar at Mossy-Place. (15) He went west and just took a crooked | cane. They went to the west. Then they came up. First they arrived | below at the chief's house. Then they told the chief, | " We brought for you the man of supernatural power." — " Indeed, it is well," | said the chief. Then he said, "Have you come, my son? What is your name ?" (20) thus said he. Then he said, " My name is Kʸinᵻ'c. "— " To what clan

do you belong?"— | "I belong to the Corn Clan," said he. "Indeed?" said Chief-Holding-Prayer-Sticks.[1] | "I want you to take down for me from the top of the mesa every | snake, for after a while | the people here on top will increase and become many. "— "Indeed?" said (25) Kʸinᵗ'c. "It is well, I will take down the rattlesnakes." Then | he took his cane and went eastward. On the east top of the mesa |
63 to the south he made the rattlesnakes gather and down southward | he took the rattlesnakes. (1) Then he said to them! "Go ahead!" thus said he. "Thus down below | the west cliff you will stay," thus he said to the rattlesnakes. Then | he went up again. He went eastward and he went again to the edge of the mesa; | but at the east end of the top in the north he made the rattlesnakes gather (5) and he chased them southwestward. At the south edge of the mesa he took | the snakes down. Then Kʸinᵗ'c said, "Enough," said he, "go ahead, | and live over there in the valleys on the south side," thus said he. | "In later times the people up here will increase and will become | many," thus said Kʸinᵗ'c. Then he went up to tell (10) the chief. He said, "It is done, Father Chief. All | the rattlesnakes I took down from the top of the mesa." Thus he said. | Then the chief said, "Thank you. It is well, my child." | Thus said the chief. "Indeed, now I believe that you are a man of supernatural power, | as you are walking (through life)," thus said the chief. "Where are you going?" he said to him. (15) "I am going to Laguna," said (Kʸinᵗ'c). "Where do you come from?" said the | chief. "I come from the South River and I am going northward," | said Kʸinᵗ'c. "Indeed," said the chief, "go ahead, | good-bye. You are going to help me," thus said the chief. | "Very well", said Kʸinᵗ'c. Then he said, "How do you travel?"— (20) "I travel with clouds and with fog," said Kʸinᵗ'c. | "Indeed," said he chief. "Let us go," he said to him. "Now go ahead," | said Kʸinᵗ'c. Then he took out his object to blow into and he blew into it | and fog arose in front of him. Kʸinᵗ'c sat on top of it | and he went down eastward. After a little while below Acoma in the east (25) a cloud arose and after a while | it became cloudy on top of Acoma and it began to rain. All around | water was standing. Then Kʸinᵗ'c went northward. He carried his mother,
64 (1) the altar. In the morning he arrived below and he went south up (the river). | Over there in the south a stone was standing.[2] They went up eastward. | Then K'amaka'c also went up eastward. Kʸinᵗ'c said, |

1. The Chief of Acoma is meant here.

2. This is the rock at the southeast corner of the old cluster of houses in Laguna. See, Elsie Clews Parsons, Laguna Genealogies, Anthropological Papers American Museum of Natural History, Vol. XIX, Part. V, fig. 6.

"Are you here in the north?" thus said he. "Yes," thus he said. Then on his part (5) K'amaka'c said, "Are you in the south?" thus said he. "Yes," said ĸʸin:'c. | "Where did you leave your people?"— "In the north of the table land, I left them," said he. | "Indeed", said ĸʸin:'c. "I am still looking | (for a country). I search for the place where the town will be," said | K'amaka'c. "Indeed," said ĸʸin:'c. "Let us go here east (10) into the shady rock shelter under this stone. Let us sit down there," thus said | ĸʸin:'c. "Let us do so," said he. They went northward. They arrived in the north | and they sat down along the cliff. Then K'amaka'c said, | "Did you bring your mother, the blue altar?"— "Yes," | said ĸʸin:'c. "The town will be here," thus said he. (15) "Let both of us see how the lake down below is," | said he. "Let us go!" They went from there down south and down west. | They came out in the southwest at the lake in the south and went west. They came to the west end | of the lake and they stood there. Then they said, "If this should be the place | of the town, when people increase in later times (20) they would make dirty the water," thus they said. "Indeed," | said (the people), "Let us go back up, let us go to the southeast, | to the high land, let us look at it," thus they said. Then they arrived on top. | Then they looked around and then [he] said again, | "Here it is good," thus he said. Then said ĸʸin:'c, (25) "Go ahead, bring your people. I | am going to wait here," thus said ĸʸin:'c. "Very well," said K'amaka'c, | "I am going to ask you one thing more. Did you bring the (1) book?" 65
thus said K'amaka'c. "I brought it." — "Very well," | said ĸʸin:'c. Then K'amaka'c went to bring his people. | He brought them here northward. Early the next morning already | clouds had come up and it was raining. Then K'amaka'c brought (5) his people. They met him again. "How is it? | Did you bring them?" said ĸʸin:'c. "Yes," said he. Then the people made brush shelters | here to the north on the hill. In the morning | a man called them again. Then they went down south and ĸʸin:'c said, | "Did you come from the north?" thus said he. "Yes," said the men. (10) "Did you come from the south?" said the people. "Yes," said | ĸʸin:'c. "That is enough," said ĸʸin:'c, "today you will see | the support of the rainbow and the rainbow.[1] | "Go ahead," they said. Then ĸʸin:'c stood up. Then above | down to the south, and above down to the west stood the rainbow and the chief support (15). Then the people saw it. He said, "Did you | see the rainbow and the chief support?" —"Yes," | said the people. "It is good, and here in the future this

1. Evidently a halo and the white line crossing the halo and forming mock suns are meant.

| town will be good up here and the people." Then, "Enough," said he. | "The town will be here as long as the sun shines. (20) The town will be here and I will give it the name Cedar-Tree-Laguna." |

Antonio Coyote

(Told by KO'TʸE, 1920).

96 (1) And then a long time ago in the beginning already verily here they lived | in Laguna. Already they wanted a church, for | they lived here all the time. There they were going to stay. Then they made the plaza, and then, | when they made the plaza the people were working. They made a town and (5) then looked well Laguna KAWAYAI'NICAU. | It was always raining. Therefore the people from (there) everywhere | moved from the ruins. Therefore the people | were moving, the poor ones, (just still long ago); long ago the old women and | their grand-daughters. Then down here, very far below here, in Laguna, (10) where there was still a lake, here below two men found it and they stopped here, | Antonio Coyote and his brother K'AMAKA'C. Then he said to him thus, | "Brother! Here verily, here will be a town. | It suits us. Let us look at it. It is very good here | and beautiful on account of the water that is running down below from here. It will be useful to us. (15) Indeed, let us stay." Here at the southeast corner | they stayed. "Let us from here go west," they said. Then | they stood up and there to the west they went. There in the west below they arrived | where the lake was in the west below. "Perhaps here below, brother, it is good. Let us go; | but anyway from there east let us go up. Here below (20) will be this lake. Let us go." Then when they came up eastward they said, | "Here it is good," they said. "Let us live here. | Up here shall be the town. This is the trail (of life). I hope |
97 that here we shall have food. If anybody should come, then (1) let us begin to build." Then his brother married and had two children. | Then the two were attacked and ran away. In the evening there in the north | on top on the outstanding corner of Yellowstone-Place, there they escaped. | Then above there they came out. "Brother, let us stay here for a few days. (5) Maybe they want to kill us," thus they said. Then they stayed there | two days, three days there on the mountain. Then next they went to Zuñi. | When they came out there they went west. Then they arrived | there after three days in Zuñi. Then they said, "Maybe we shall be able to | stay here some time." — "Indeed, it is good," said the Zuñi people. (10) Then there they stayed. Then some time the two remained there, | perhaps three or

four years they remained there. Then a priest lived there | and then [one of the brothers] said to him, "Will you not give me a saint? | To my house in Laguna I shall go from here. I want | to be a Christian." — "Indeed!" said the priest to him. "To my house (15) I will go," said he to him. "Later on this spring I shall bring it to you." — | "Very well," said he. "It is good," said he. "Here | I live in Laguna. I want it to be my home and then I shall be a Christian." — | "Indeed?" said he to him, "that is good. I shall | bring you a saint; but first build a church.(20) I wish that your first make a small church." | —"Very well, my friend," said he to him. "Then let us go to our house." | Then they went out down. "We shall go to our house," | they said. "Then at that time in spring I shall | bring [the saint] to you," thus he said to them. "Very well, friend, it is good," (25) said he to him; and then from there they went. A few | Zuñi went there. "Let us go to Laguna. I myself shall live there." | Then they arrived there. Then the people were seen. A few (1) lived 98
there. "Enough, it is good," they said, "now let us build a church. | Let us go ahead," they said. Then they built a house. | Then the man Antonio Coyote looked after them, | and then there from the East River (Rio Grande) up southward they brought (5) the saint. "Have you come my friend?" said Antonio Coyote to him. | "Yes, here is the saint. I have brought it for you." Then | he carried it on his back. Then he brought it. He went from here. Then, | "Brother, did you come here?" he said to him. "Yes," said he. "Brother, | did you bring it?" And then there he placed the altar (house); and then (10) these Laguna people became many. From that time on | they went nowhere to kill people. Then it was good. Peaceful | became the people. Then here they lived, and then the people became many. | Then they became peaceful and stayed there. Then these people | lived each in his place in Paguate and Mesita (15) and Encinal and Tsiama. Then the people | became many. Then the people did not move. | The poor people then lived and stayed in the same place. Very many | they became. The end. |

(20) Long ago here above was my town and the people lived there halfway up. | At that time also the people came to be few. Then also here above not | very many erected buildings. And also when the people became a little (more), | there in the southeast down below there was some chief, the Mexicans' | father. His name was "King." He said, "This (25) year also from here northwestward I shall send a priest." | Thus he said; "For perhaps there below some people | have come to be, and if down there is any-

99 thing in the world, (1) then our Father, God, ordered that they should be taught." | Thus he told them. "Also this year to the north I shall send | a priest." Thus said King who was chief. But already these up here | in my town knew themselves what is good in the world (5) and, therefore, they did not want to fight, because already | up here they knew how to live, how to work and also | how to support themselves. Therefore they did not want hereabouts | to search for a town. It was that way. In this my town | long ago lived Holding-Prayer-Sticks' people (10) and the granddaughters and grandsons. Then from the south, King, the chief | sent a priest to us, to every village. After a while | came the priest. First to Acoma came up | two priests and afterwards to (East River) Isleta, in the north, | to the town above, came the priests. Then the people did not (15) want the priest there to teach them. | Then they said, "Let us kill all of them," they said. Then they killed them. | Then at Acoma, up there two priests went out. | They also said, "Let us kill them," they said. Then they caught | one priest, but the other one ran away. Just from here (20) down on the southeast side he jumped. And one priest was | killed in Acoma, but the other one ran away. Away southeast | (there) he came there in the southeast to the King's house, and also | another priest there from Isleta to the north lived at Santo Domingo. There | a man was a very good friend of the priest. (25)Then he said to him, "Friend, tomorrow you will be killed," | thus he said to him. "Soldiers are coming up from the south. Presently | you will be ready. You will eat well," thus said his friend to him.

100 "Presently (1) I shall hide you," thus said the friend to him. "Presently," said the priest. Then | at noon his friend gave him to eat. Then, when he had eaten enough he gave him traveling provisions. | Then said he to him, "Come this way, friend," thus he said to him. Then there | they went down westward. After some time they came there westward to the river. (5) Then he said to him, "My friend," said he to him. "Well?" said [the priest]. | "From here you will go up in the river," thus said his friend to him. "It is well," | said the priest. "Now go ahead, good-bye friend," thus said | his friend. Then the priest went up northward, but | his friend went eastward up to his home. After a while (10) the soldiers arrived. Then he was asked, "Did you keep this priest?" | "No," said he, "he has already run away," thus he said to | the soldiers. "Indeed?" said they. Then from there they went, but | the priest went to Jemez to the north river and east up there went up (out) | the priest, Then he said he carried a book. Then there in the west (15) on top of the mountain up west he came out. Then he said, "This

mountain | shall be named thus, 'Yellowish-White Mountain,'" thus said the priest. But there from the | south the king sent his soldiers to look for the priest. | Here they reached Laguna in the north below at Kaʼtcʻtʸamï.[1] There below they stopped. | Then in the morning they asked, "Where is the priest?" Thus said (20) the chief of the soldiers. "Where may the priest be?" said one. | "We do not know," they said. "We do not know about it," they said. | Then said the chief of the soldiers, "Maybe you killed the | priest," said he. "No," they said, "we did not kill him," | said they. "Oh yes, you killed him," said the chief of the soldiers. (25) "Tomorrow we shall fight." — "Indeed?" said the Laguna | chief. "Early in the morning there in the north below at Kaʼtcʻtʸamï | we are going to fight," said he. Early in the morning they ate (1) and they were ready to fight. Then 101
they fought and they killed a great many of the soldiers. | Verily, the Laguna people knew how to fight, and they did not fear | thirst and hunger, therefore very many soldiers were killed. | Then Antonio Coyote said, "Nobody will remain up here long (5) fighting, because the soldiers will just quickly be hungry | and thirsty. Therefore, they will get tired fighting." | And he also said, "Let us (our two sides) fight here," thus said | Antonio Coyote Waʼtsʼai. At that time for three days they fought | and then they stopped fighting. One man (Antonio Coyote) who was very courageous (10) and intelligent, was hurt. Then he was taken way off south | to Mexico. Then they arrived there. Then said the king, "Did you arrive, | my children?" thus said he. "Yes," said they. "Did you | find the priest?" —"No," said they. "They were not found," | thus they said. The king spoke again. "Let us ask this man (15) (whether) indeed a priest never came to his town," | thus said he. Then Antonio Coyote was questioned | and the king said to him, "My son," he said to him, "indeed, there at your | town Laguna did no priest arrive there?" said he. | Then Antonio Coyote spoke, "No," said he, "not yet (20) has arrived there a priest," thus he said. "Is that true?" said | (the king). "Yes," he said, "it is true, but I know that away | to the northwest escaped one (more) priest and I know also | this; at Zuñi there is a priest," thus said he. "Indeed?" said | the king. "I believe it," said the king. Then he also said, "Now (25) Antonio Coyote, you will stay here for three years," said the king. | Then there he stayed for three years and therefore he learned very well | to write and also to talk the Mexican language. Then (1) said the king, "Now go once more and 102

1. The rocky place immediately north-east of the houses of Laguna.

search for | the priest." Then they went there north to Zuñi and there arrived | at Zuñi the soldiers. Then all the Zuñi people had already escaped there to the southeast | to the top of Corn Mountain; there they fled to the top (up). (5) Early in the morning the soldiers arrived there at Corn Mountain there below | and all around it they camped. Then the chief of the soldiers spoke, | "Let all here die, the Zuñi. Hunger and thirst shall kill them," | thus he said. "Here we shall stay for six days," thus he said. Then | there on top the Zuñi people said, "We are not (10) yet going to die," thus they said, "for here on top | is water in plenty, and also plenty of food is here," thus they said. Then | the soldiers' chief said, "Indeed?" said he. "Now | tell us truly! Is here a priest?" said he. "Yes," | they said, "here he is. Do you want to see him?" — "Yes," said the soldiers' (15) chief. Then the priest went to the north edge [of the mesa] | and he saw him. Already like a Zuñi he had his hair tied on the back of his head and | he wore a poncho. Then the soldiers' chief spoke, | "That is no priest," thus said the soldiers' chief. | "Let him write," thus he said. Then he took a basket and he took buckskin. (20) Then there around the top he stretched the buckskin. Then he picked up some charcoal; | with it he wrote. Then he put a stone under it | and he threw it down. The soldiers here down below took up | the basket. Then [their leader] saw it (and) read it. Then he believed. | He spoke, "Let him come to the edge once more," (25) thus said the soldiers' chief. Then the priest went there to the edge (of the mesa). | They conversed. Then he said to him, "It is good." He said "Indeed, | you are still alive," thus said he. "(Here above)
103 after two more (1) weeks (Sundays) from here we shall take you." Then said the priest, "Indeed?" | said he. "I have already two children and a wife," thus said | the priest. "Indeed?" said the chief of the soldiers. | "It is good," he said. "Take at least the cross and also the Bible. (5) With these read mass. We brought these (for you). To our Father, | the King, we tell that you are here," thus said the chief of the | soldiers. Then to the south went all the soldiers. From there southward | they came to Mexico. They arrived there. Then they told their Father, the King, | "We found one more priest at Zuñi," said the soldiers. (10) Then the king said, "It is good, thank you," thus he said. "Then, indeed, | Antonio Coyote did not lie," thus said the king. "Here | to his home I shall send him," said the king. He said to him, "My son," | said he to him. "Well?" said Antonio Coyote. "Now I believe, indeed, | the priests did not arrive in your town Laguna. (15) Now verily, my children, in vain my soldiers were killed there because they did not | believe," thus said the king. "Now

you did not make trouble and | therefore after this I shall help you. In every thing you want | I shall help you," thus said the king. " Now at once you will say | whatever you want in your town (above), " thus said (20) the king. Then Antonio Coyote said, " I shall want (this) indeed. | Up in Laguna [where] I live will always be my town, " said he. " And also I want | (up there) a church to be there," thus he said, " and also | a chief I shall have," said he. "Therefore [where] I live will be | my town as long as the sun shines; to the end my town will be good (25) and also I myself shall work for my children's sake | and also I want to be Catholic," thus he said, " and also I want a priest, " | thus said he. " Thus I shall live from here forward up in Laguna," (1) thus said Antonio Coyote. 104
Then said the king, " That is good, my child, " | said he. " Now as soon as you reach Laguna, then you will see | first (the place) where (above) to build the church, " | said the king. Thus long ago this town up here became good. (5) Then after a while he came back here. Then said my | chief, "From there I have come back, " thus he said. " Indeed ?" said the chief | of Laguna. Then all the men assembled at that time and | he told them what kind of a message (he brought from) the south (from) the king's house. Then | the people agreed and the people said, " It is good, " thus they said. " Now let us (10) work. First let us build a church, " thus said the people. | Then they worked at the church. Thus it was long ago: | here built it Antonio Coyote. Next was entirely finished | the church. Then furthermore from the south the king | gave them whatever is used in the church (15) and the king gave them two bells; and | after a while next he gave them six canes of office. Then said | the king, " That is enough. It is good, " thus he said. " These canes of office | I give you. Now the people will be good and a good town | will be Laguna (up here)," thus said the king. " Every (20) New Year a chief will be made; therefore, | I give you these canes of office, " thus said the king. Thus did long ago | Antonio Coyote. The end.

THE TWIN HEROES, THE BEAR AND THE GIANTESS. 105

(Told by KO·TʸE, 1919).

(1) Long ago. — Eh. — Acoma. — Ma·'sɛɛ·wi and his younger brother Uyu·'yɛ·wi | lived at Acoma in the north corner with their grandmother K'a·'tc'tcuwɛ. | Then said their grandmother, " Do not go to the south canyon. | There is danger." — " All right," they said. Then said (5) Ma·'sɛɛ·wi, "Brother, let us gow here the danger is." — | "Let us

go." They took their bows and arrows. Next | they put on their rabbit-fur coats and there they went southward. Then they arrived | where the danger was. There lay a bear. Asleep was the bear. | Then thus spoke Ma·'sɛɛ·wi, " I suppose that is the danger. (10) Let us kill it. " Then they dug below the ground and | out came a kangaroo rat and a shrew. They picked them up. | Then thus spoke Uyu·'yɛ·wi. " Oh, let us put them up into his nose. " | Thus said Uyu·'yɛ·wi. Then they put them | into the nose of the bear, the shrew and the kangaroo rat. Then thus spoke Ma·'sɛɛ·wi, (15) " Let us run away. Let us climb this way up this tree," | said he. They climbed it and sat down on top. | Then the bear awoke and got up. | He scratched his face. Then he fell down. Then | dead was the bear. Then they climbed down. Ma·'sɛɛ·wi said, (20) " Let us skin it. " Thus said Ma·'sɛɛ·wi. Then | they took flint knives and with them they skinned it. | They stuffed the skin of the bear. They broke off cedar branches and | they stuffed it. Then they made the bear stand up. As though it
106 were still | alive the bear stood. Then Ma·'sɛɛ·wi (1) said, " Let us tie it with yucca around its neck. Presently | we will take it to our house. Behold, our grandmother | will be scared. " — " Very well," said Uyu·'yɛ·wi. Then Ma·'sɛɛ·wi | tied it round his waist and east they went. In front Uyu·'yɛ·wi (5) was running. Behind him Ma·'sɛɛ·wi was running, and behind them | it looked as though the bear were pursuing. Then | to the northeast edge of Acoma went Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. | Then the Acoma people saw them there from the top | down eastward. The people said, " Behold! Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi (10) are pursued by a bear. " Thus said the people. Then they arrived at their house. Then | their grandmother saw them. Then she spoke thus, " Behold, against my orders | you went that way, there where the danger is. Enough, now surely the bear | will get us, wa. " Then Ma·'sɛɛ·wi spoke thus, " You are very much afraid. | This bear is already dead. It is only a stuffed (15) bear-skin. " Then they threw it up to the top. Then their | grandmother escaped downstairs, their grandmother, old woman K'a·'tc'ɪcuwɛ. | Then Ma·'sɛɛ·wi and his brother U·yu·'yɛ·wi climbed up. Then | their grandmother gave them to eat. |

Then they were told, " Do not go from here to the west slope (20) tomorrow. There is danger. " Then Ma·'sɛɛ·wi said, | " All right, " said Ma·'sɛɛ·wi. Then in the morning Ma·'ɛɛ·wi said, | " Let us go from here. To the west slope we will go. There is | somewhere danger. " — " Then let us go, " said the two. Then they took | bow and arrows. Then they went west there. There in the west (25) they arrived. There downstairs was Old-Woman-Giantess. Then (1)

Ma·'sɛɛ·wi said, " Wa, maybe this is the danger. " Then spoke | U·yu·'-yɛ·wi, " Well then, let me throw stones, " said Uyu·'yɛ·wi. Then 107
Ma·'sɛɛ·wi said, " Go ahead. " Then he picked up small stones | and that way down they threw stones. Then Old-Woman-Giantess (5) took notice. She raised her head and looked up there. Then she | saw them. Then said the Old-Woman Giantess, " Come (in) down here, | grandchildren. I shall carry you here on my back. " Then Ma·'sɛɛ·wi | said, " Let us go down this way. Wa, she will carry us on her back. " | Then they went eastward that way. They arrived down there. Then said (10) Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi, " Here we are, grandmother, " they said. | Then spoke Old-Woman-Giantess, " Yes, " said she, | " Did you come here, grandsons? Now let me carry you on my back. " — " Go ahead, " | said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then | Old-Woman-Giantess spoke thus, " Down here come in below into my basket. " (15) Then they went in downward. Then she carried them. There to the west | they went. Then the Old-Woman-Giantess spoke thus, " Behold, I shall take you to my house. | Behold, let us go. When we reach my house I shall wash your heads | and I shall bake you underground. " Thus said Old-Woman-Giantess. | Then on his part said Ma·'sɛɛ·wi, " Grandmother, hand us (20) stones up here. " Then said Old-Woman-Giantess, | " Here take them, " she said. " Wa, we shall throw | birds with the stones. " said Ma·'sɛɛ·wi. Then there the | two piled up stones in the basket. Then | Ma·'sɛɛ·wi said, " Grandmother, " said he, " Wa, up there is a piñon (25) tree. Stand under it for a while. We are hot, " | thus said Ma·'sɛɛ·wi. Then spoke Old-Woman-Giantess, " All right, "
(1) said she. Then she stood there. Then Ma·'sɛɛ·wi and his brother | 108
Uyu·'yɛ·wi went out of the basket. They climbed up the piñon tree. | Then Ma·'sɛɛ·wi said, " All right, grandmother, go on from here! " | Thus he said. " All right, " said Old-Woman-Giantess. Then she went there westward. (5) When she had gone a little ways from there Old-Woman-Giantess took notice. | She said, " Grandchildren, " said she, " maybe you want to sleep. | Wake up. If you do not wake up, I shall throw you off, " | said Old-Woman-Giantess. Then she said again, | " Grandchildren, " said she. Then nothing replied Ma·'-sɛɛ·wi (10) and his brother Uyu·'yɛ·wi. Then down she threw | the basket. Then the children were not in it. |

Then said Old-Woman-Giantess, " Let me look | behind for the grandchildren. " Then she went eastward. There in the east | she arrived. There above were Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then (15) spoke Old-Woman-Giantess, " Here, let me carry you again on my back. " | Then the two climbed down. Then she carried them

again on her back. Then | there westward they went. Then Ma·'sɛɛ·-wi said, " Grandmother, " said he, | " I am cold here, " said Ma·'sɛɛ·-wi, " hand | fire-wood up here. I shall make a fire up here, " said Ma·'-sɛɛ·wi. Then the Old-Woman-Giantess (20) spoke thus. " Let me do so, " said she, " only make a small | fire, " said Old-Woman-Giantess. Then said | Ma·'sɛɛ·wi, " Grandmother, " said he, " there in the west is a piñon tree. | When you reach there stand under it for a while, " | said Ma·'sɛɛ·wi. Then Old-Woman-Giantess spoke thus, (25) " All right, " said she. Then there in the west they arrived and there she stood. | Then Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi took off pitch. Then | he
109 said, " Enough, grandmother, " said Ma·'sɛɛ·wi. " Let us go, " (1) said he. Then up there they built a fire in the basket. | Then from there down went out Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then | they were sitting there on the piñon tree. Old-Woman-Giantess | had the back of her head singed off. Then spoke Old-Woman-Giantess, " Ouch, " (5) said she. Down she threw the basket. Then | she took up sand. With it she extinguished the fire in her hair. | Then she picked up the basket. Eastward she went. She looked for | Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then she found them again. | Then spoke the Old-Woman-Giantess, " Come here, I shall carry you (10) again on my back, grandchildren. " —" Then go ahead, " said Ma·'sɛɛ·wi | and his brother Uyu·'yɛ·wi. Then she carried them on her back. West-ward they went. | They reached her house there in the evening. Then spoke | the baby of Old-Woman-Giantess. It spoke thus, " Ma-ma, meat, " said it. | Then its mother spoke thus, " Wait, " said she. " Tomorrow (15) you shall eat meat. I brought here these children, " said | Old-Woman-Giantess. " I shall bake them tonight, " said | Old-Woman Giantess. Then Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi | went to gather wood and they arrived there. Then spoke | Old-Woman-Giantess thus, " Come here, grandchildren. Let me wash your heads and let me bathe you, " (20) said Old-Woman-Giantess. " First we shall eat and | when we have finished eating, I shall bake you. " Then they ate. | Then Old-Woman-Giantess stood up and the north room | she entered. Then southward she brought out green corn and pumpkins and | deer meat and wafer bread. She put it down. Then they ate. (25) Then they had eaten enough and Old-Woman-Gian-tess said, " This | is enough. Come here grandchildren. Now let me bake you, " said Old-Woman- | Giantess. Then she took down a jar.
110 She took it down (1) into the grinding place and she put it down. Then went down into it | Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then Old-Woman-Giantess | laid down on top a stone. Then she went away. Her baby | she took up. Then her baby went to sleep.

Then Old-Woman-Giantess (5) also went to sleep. Then Ma·'sɛɛ·wi spoke thus, " Let us get out, " | said he. Then Uyu·'yɛ·wi also said, " Well, " said he. Then | they opened from below the stone. Then they went upward out. Then above | there were other jars. They went down in there. Then in the morning | the baby of Old-Woman-Giantess spoke thus, " Mama, " said it, (10) " I want to eat meat, " said her baby. Then Old-Woman-Giantess | said, " Let me take them out, " sai d she. Then arose Old-Woman-Giantess. | Then she took it out. Then she said, " Now let us eat them, " said | Old-Woman-Giantess. Then while they were eating Ma·'sɛɛ·wi spoke thus and | Uyu·'yɛ·wi also spoke thus, " Weare still here, " (15) they said in the jar. Then Old-Woman-Giantess spoke thus, | " Imagine you are a jar and you will talk, " thus said Olde Woman- | Giantess. " Then with a stick. I shall strike you, " | sad-Old-Woman-Giantess. Then she stood up. She took a stick. | Then she struck the jar. Then it broke. Then from there out came (20) Ma·'sɛɛ·wi. Then said Old-Woman-Giantess, " Enough, come here | and eat. Then came out from there both Ma·'sɛɛ·wi and his | brother Uyu·'yɛ·wi and they ate. Then they had eaten enough. | Then said Old-Woman-Giantess, " Tonight | I shall bake you again. " — " That is it, " said Ma·'sɛɛ·wi and his (25) brother Uyu·'yɛ·wi. Then they went again to get fire-wood. | Then Ma·'sɛɛ·wi said, " Brother Uyu·'yɛ·wi, " said | Ma·'sɛɛ·wi, " Let us | kill Old-Woman-Giantess, " thus said (1) 111
Ma·'sɛɛ·wi. " All right, " said Uyu·'yɛwi. " Behold, let us (get) there in the south | below pebbles. " — " Behold, let us do so, " said Uyu·'yɛ·wi. Then | there northward they carried the pebbles. Then at the grinding place | there was a fire and there they put down the pebbles (5) and then they put wood on the fire. Then Ma·'sɛɛ·wi spoke thus, " Grandmother, " | said he, " now look, maybe they are red hot, " | said Ma·'sɛɛ·wi. Then Old-Woman-Giantess went there | to the grinding place. Then she looked down. Then on both sides | of her feet took hold Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi of Old-Woman-(10) Giantess and she fell down, and she was entirely burned. Then | she was dead. Then only her baby was there. Then again he spoke thus, | " Let us kill this baby. " — " All right, " said | Uyu·'yɛ·wi. Then they killed the baby also. Then | spoke thus Ma·'sɛɛ·wi, " Let us eat, " said he. " All right, " (15) said Uyu·'yɛ·wi. |

" Behold, let us go into the north room, " said he. Then | there with a stone door it was closed. Then they opened it. Northward | they entered. There was nothing to eat. Only there | wood was stretching across a pit downward. Then (20) Ma·'sɛɛ·wi spoke thus, " Let us go in down this way. " — " Let us do so, " said | Uyu·'yɛ·wi.

" All right, go ahead first. " — " All right, go ahead first. " — " All right then, " said | Ma·'sɛɛ·wi. Then he took hold of the wood stretching across there. | Then he was hanging downward. Then thus spoke Ma·'sɛɛ·wi, " I am off, " | said he, " let me let go, " said Ma·'sɛɛ·wi. " Go ahead, " said Uyu·'yɛ·wi. (25) Then he let go. That way down went Ma·'sɛɛ·wi. Then | after a little while Ma·'sɛɛ·wi down below
112 there spoke thus | upwards, " Go ahead, it is your turn. Jump down there, Uyu·'yɛ·wi. " (1) Thus said Ma·'sɛɛ·wi. " I am off, " said Uyu·'yɛ·wi. Then he took hold | of the wood stretching across there. Uyu·'yɛ·wi was hanging down there | in his turn. Then he let go and Uyu·'yɛ·wi went down | in his turn. Then Ma·'sɛɛ·wi was standing there. Uyu·'yɛ·wi in his turn (5) dropped down there. Then he arose and stood up. |

Then Ma·'sɛɛ·wi looked across there. He saw | a town. Then Ma·'sɛɛ·wi spoke thus, " Brother Uyu·'yɛ·wi, " said | Ma·'sɛɛ·wi, " behold. " And they went southward. | They arrived in the south at the town. In the middle of the west side above on the plaza (10) was the chief's house. There they climbed up and they went in downward. " How are things? " | said they, " Father Chief. " Then the Chief spoke thus, | " It is good, " said the Chief. Then he spoke thus, " Sit down, " | said the Chief. Then the chief questioned them. He said, | " Who are you? Which way did you come? " Then Ma·'sɛɛ·wi spoke thus, (15) " We come from the north, " said he. Then the Chief spoke thus, | " What kind of shirt have you? " said the Chief. " These are our rabbit-fur | shirts, " they said. Then the Chief stood up. | He took two buckskin shirts and two buckskin | trousers and the Chief took shoes. Then thus spoke (20) the Chief, " Take these and put on the shirts, " said | the Chief " and put on the shoes and also put on these trousers, " | said the Chief. Then Ma·'sɛɛ·wi and Uyu·'yɛ·wi | put on these shirts and trousers and shoes. Then | after a little while they were given to eat. Then they finished eating. Then spoke thus (25) Ma·'sɛɛ·wi, " Father Chief, let us go. Let us go out upward. | There below we shall watch the parrots, the turkeys and | ducks, " said Ma·'sɛɛ·wi. Then they went up and out. Then there (1) they watched the parrots and
113 turkeys and ducks and thus said | Ma·'sɛɛ·wi, " Let us pull out the feathers of the parrots, | turkeys and ducks. " Thus said Ma·'sɛɛ·wi. Then they pulled out their feathers. | Then the (people) saw them and scolded them and said to them, " Don't (5) pull out their feathers! Go away from here, away from | this town, " they said to them. |

Then they went eastward. When they had gone a little ways, they | saw a house. " Now let us enter. " — " Let us go, " said Uyu·'yɛ·wi | And there eastward they reached the house. Then in the north they

went in. (10) Inside there from all sides lightning was hanging down | and there in the middle it was together with thunder. | Then Ma·'sɛɛ·wi touched it and it thundered | and Ma·'sɛɛ·wi said, " Go on, let us take this to our house." | —" Very well," said Uyu·'yɛ·wi. Then again they (15) touched it. " Do let us take again each one lightning. " | Then they each took one. Then Ma·'sɛɛ·wi said, " Let us go, " | said he. " Let us run away, " said Ma·'sɛɛ·wi. " Very well, " said | Uyu·'yɛ·wi. Then they went northward. The people took notice. | The people said, " From over there, " said the people, " Uyu·'yɛ·wi and (20) his brother Ma·'sɛɛ·wi are running away, " they said. " Let us pursue them, " | said the people. " Let us kill them," they said. Then | they took clubs. Eastward down started the people. | They pursued Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. They | made a circle around them once. Then again they made a circle. Again (25) they made a circle. Then Ma·'sɛɛ·wi spoke thus, " Let me call | Feather-Man, [1] " said Ma·'sɛɛ·wi. Then he called him. Then | the wind went there. Then a whirlwind arrived. (1) It picked up both of them. Then it took them up. | It carried them upward. From there below they 114
had come up. Then the people | said, " Enough, we shall go this far, " said the people. " After | four days we shall get them, " they said. There south (5) the people went. Then upward went out Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then | he spoke thus, " Let us go to our house. " — " Let us go, " they said. | There eastward they went. Then early they arrived at their house. Then | their Grandmother K'a'tcᶜɪcuwɛ spoke thus, " Already again you got something, " | said their grandmother. Then Ma·'sɛɛ·wi spoke thus, (10) " Indeed, this sounds very nice, " said Ma·'sɛɛ·wi. | Then their grandmother gave them to eat. Then, when they had eaten enough | he touched it again. At night Ma·'sɛɛ·wi went to sleep. Then | he dreamed. Some man said to him. " After four days | we shall get this lightning and thunder, " (15) said he to him. " It will rain heavily, " said he to him. " In your house | will leak from above down water, " said he to him. | Then early in the morning Ma·'sɛɛ·wi spoke thus, " Grandmother, let me go. Let me | request a man to put soil on the roof." Then he made a request of gopher | and shrew. They put soil on the roof. Early in the morning it became cloudy (20) all over above. Then in the middle above clouds gathered. | Then it rained all day. In the afternoon there was a | hole in Ma·'sɛɛ·wi's house from above. Then his grandmother spoke thus, | " Pass up the lightning to the Storm Couds, " said | his grandmother K'a'tcᶜɪcuwɛ. Then Ma·'sɛɛ·wi and (25) his

1. The wind.

brother Uyu·'yɛ·wi took it. They took the lightning and | with it they
115 took the thunder. | Then they passed it up. Then the Storm Clouds took back (1) the lightning and with it the thunder. Then it stopped raining. | Then the inside of the house of Ma·'sɛɛ·wi and his brother | Uyu·'yɛ·wi was half full of water. Then spoke thus | Ma·'sɛɛ·wi, "Let me request a man to take out the water here from the inside (5) to the outside." Then he made the request of Gopher-Man. Then the Gopher went there. Then he dug a hole | under the east side. Then he made a hole. Then the water went out that way. | All. |

66 *ARROW-YOUTH, THE WITCHES AND THE K'A·!TS'INA*

(Told by KO·Tʸɛ, 1919).

Long ago. — Eh. — There in the north at White-House long ago there they lived. | At that time Arrow-Youth and his sister lived there at the west | end of the town. And, verily, Arrow-Youth, was a good hunter because | also Great Star was his friend. At that time his sister (5) Yellow-Woman was just asked in marriage, but never for a | long time she consented. Then said the wicked men, | "Presently let us kill her," thus said the men. "Let us do so," they said. "Presently | when again her brother goes hunting, then at night let us kill her," thus they said. Then early | in the morning her brother, Arrow-Youth, again went hunting deer, (10) from there south on the mountain. At that time at night there stayed out | Arrow-Youth. Then not from there he arrived at his house. Then spoke thus | the wicked men. Then there they entered at night. | Then Yellow-Woman's heart they took out and they killed her. | Under a water jar they put Yellow-Woman's heart. (15) From there they took her. Then there northwest and somewhere | where they had a meeting, there they put the jar. Then there | arrived those wicked men. Then in the morning | at dawn Arrow-Youth's friend, the Great Star | came (out) up. Then he spoke thus to Arrow-Youth, "Are you here, (20) my friend?" thus he said to him. "Yes," said he. "My poor friend," said he to him. | "Today nothing you will kill. Last night your sister | was killed." — "Indeed?" said Arrow-Youth. "Now (1)
67 go back," said his friend the Star to Arrow-Youth. There | north he went. Then after a while there he arrived at his house. | (Down) southwest he entered. There was his sister. Then said Arrow-Youth, | "Oh dear, my poor sister," he said, "how did they kill you?" Thus said (5) Arrow-Youth. Then her shoes took Arrow-Youth.

Then | he put the shoes on his sister and also he put on her headdress. Then (up) went out Arrow- | Youth. From there down west he climbed down. When he had climbed down, there under the ladder | he dug. Then entirely he dug down there. Then below | he buried her. Then four nights he guarded her. Then after four days (10) said Arrow-Youth, "Enough," said he. "I wonder who killed my sister," | thus said Arrow-Youth. Then again he spoke thus, | "Let me investigate," said he. At that time at night there arrived | the k'a·'ts'inα and na·'wic'. Then the k'a·'ts'inα arrived there. Then no one | gave them to eat. Then thus said one of the na·'wic', "My brothers, (15) I wonder if someone has killed our mother, Yellow-Woman?" | thus he said. "Indeed? may be," thus they said. "This morning when I was going west, | there in the west two wolves were going," thus he said. "Then something | they were carrying," said he. "Behold, let us go, let us pursue them," thus he said. "Presently | let us kill them. Let us go," said he. There westward at once they formed a circle. (20) Then at once the end of the circle came together. They did not put them into it. | Again afterwards they formed a circle. Then again they did not put them into it. | Then they said, "Let us go once more," they said. Then once more again | they formed a circle and then they put them into it. They surrounded them. | "Now let us kill them. Let us see what they are carrying." Then (25) they ran there. And then they killed the wolves. Then they took it away from them. | Then there came together all the people. Then they said, | "Let us," they said, "untie the bundle," thus they said. Then they untied it. (1) Then 68
underneath they found their mother, Yellow-Woman. | Then they said, "Oh, poor one," they said, "This is our mother, Yellow-Woman. | Who killed her?" said the na·'wic'. Then they said, "How is it done?" | they said. "To We·'nimaTse let us take her," they said. (5) "Maybe our mother knows something," they said, "how to revive | Yellow-Woman." Then one na·'wic', a short one, | a thoughtful one, one who knew what to do, was spoken to. | They inquired of him, "How shall we carry our mother, Yellow-Woman?" | they said. Thus was asked the thoughtful na·'wic'. (10) Then he said thus, "Behold," said he, "from here westward stand in line," | said the thoughtful na·'wic'. Then there westward | the men placed themselves in pairs. Thus instructed them the | thoughtful na·'wic'. Then the two first na·'wic' took up their mother, | Yellow-Woman, and westward they carried their mother, (15) Yellow-Woman, to We·'nimaTse their town. In the evening | they arrived there. And at the place of going out, at the door they laid her down.

Then | said the na·'wic', "You downstairs!" said he. "What do you want?" said his mother. | "I brought here Arrow-Youth's sister," said he. "Indeed?" | said their mother, "bring her down in here," said she. (20) Then down they took her. Then said their mother, "Oh, poor one," | said she, "Yellow-Woman, your heart they have taken," | thus she said to her. Then thus spoke on his part the na·'wic', the thoughtful one. | Then he said, "Father and mother, this I shall ask of you," said he | "I suppose you know some way how Yellow-Woman (25) can be made well." Thus said the na·'wic'. Then thus spoke his father | and his mother. She spoke thus. "It may be done indeed," said she. "Go ahead, | put her up in the west,"
69 thus said to them their mother. Then up in the west (1) they put her down. Then into the north room went the mother of the na·'wic'. | After some time there to the south she brought out a white blanket with black border and a blue cloak and buckskin | and beads and feathers. There to the south she brought them out. Then there on top | she put the buckskin and the blanket and the blanket with black border and the beads (5) she put on and then she put on feathers. Then after a little | while again spoke thus their mother and their father. "Enough," | they said, "here around the wall you will sit," thus said the mother | of the na·'wic'. "All right," they said. "You must be quiet. There you will sit," | she said to them. "Now let me call Badger-Old-Man," said (10) their mother. Then she went out. And to the west she went. There in the west | corner, there he lived. Then there in the west she arrived. Then she spoke thus, "How are things?" | said she. "Very well," said he. "Maybe you want something, mother chief?" | said he to her. "Yes," said she. "Badger-Old-Man, here | stretch out to me your hand," thus she said to him. Then there stretched out his left hand Badger. Then on to it (15) she put pollen. Then thus spoke the mother of the na·'wic', "I came to get you," | she said to him. "Very well." Then eastward they went. In the east they arrived and (down) | they entered. Then (down) they went in. Then thus spoke the mother of the na·wic', | "That Yellow-Woman, today let us awaken her," thus he was told. "Indeed?" | said Badger. "Agreed," he said again. Then first (20) there in the northeast he sat down. Then he took out (?) medicine. Then her entire | body he rubbed with medicine. "Enough," said Badger, "My | grandsons, na·'wic' boys! Nobody must cry | else it might be difficult," said he. "Sit still here," | thus he said. Then he sang : (25).

"Bones I put together ; pa, pa, papapapa," |

said he. Then the last time in the east sat down Badger. He sang, |

(1) " Bones I put together, pa, pa, papapapa. " | 70

When he had finished, then Yellow-Woman arose. Then she said, "Oh, " | said she, "I am very thirsty and I am hungry," said she. Then they | brought water and they gave her to drink. Next afterwards, they gave to eat to (5) Yellow-Woman and thus spoke Badger, " Enough," said he, "she cannot be | alive yet today because her heart is hidden in | White-House," thus said Badger. Then again spoke thus the mother | of the na·'wic̨, "Now go ahead," said she, "Greet your (how are things?) sister. " | Then all stood up. Then there abouts they went (10) together. Then (how are things) they did. (They greeted her). Then it was evening. At that | time she made wafer-bread. From there down she put the wafer bread and her brothers | ate it. When she had made all, they ate it all. Then there | in the west she went to get water. Then there in the west she arrived. Then she dipped up water. Then eastward | she went out (up). Then, when a little way she had come and in the south Old-Spider-Woman (15) conversed with her. " Granddaughter," she said to her, "come here south," thus she said to her. Then there | south went Yellow-Woman. Then there in the south she arrived. There was sitting | Spider-Old-Woman. Then she said to her this, " Did you come here for a while?" said she to her. | " Yes," she said, " I have been here for a while.̨" | " Up here | let me give you medicine," thus she said to her. " Go ahead," said Yellow-Woman. (20) Then after a while up there she gave her medicine, kuma·tʸ'. | Then thus she said to her, " Here when you bake wafer-bread rub it on your hands, " | said she. " Then the wafer-bread will tncrease in size, " | thus said to her her grandmother Spider-Old-Woman. Then there eastward she carried water. In the east | she arrived. Then again she made atole, and so she mixed with it the (25) kuma·'tʸ' medicine. Then again Yellow-Woman made wafer bread, | and so the wafer-bread increased in size. In the morning, at dawn, | Yellow-Woman lay down. Then all day she slept. Then for a while (1) she stayed there. Then there in the west across other 71
k'a·'ts'inα | took notice that their mother, Yellow-Woman, was there. Then they said, " Let us | get her presently. Then the next day in the morning first | ĸoa·'ᵖeautsᵉ and Hei'yα' will go out eastward. They will go after her," (5) thus they said. Then in the morning eastward went ĸoa'ᵖeautsᵉ and Hei'yα'. Then | after a while there in the east they arrived. There (down) they entered. Then | they said, "How are things?" they said. "It is well," they said. "Sit

down," | they said and they sat down. Then again they said, "We came here," | they said. "Probably you want something," they said. Then, "Yes," (10) they said. "This Yellow-Woman, our mother, we came to get her," | they said. "Indeed?" said they. Then said the mother of the na·'wic^{i}, | "Come here my son, Thoughtful-One. How | will it be good? What shall we do?" thus she said. Then he went there. Then he said, | "Did you come for my sister, Yellow-Woman?" thus he said, "Yes," (15) said they. "Who ordered it?" said he. "The one on the plaza in the middle of the west side | above in the chief's house ordered it," said they. "Indeed?" said | the thoughtful na·'wic^{i}. "Well then, you cannot just | take her today," thus said the thoughtful | na·'wic^{i}. Then again he said, "If just for all (20) of us who are here you will bring here complete clothing, then | you may take her," said the thoughtful na·'wic^{i}. | "Indeed?" said Koa·'Peauts^{e} and Hei'yα'. "Now then, | let us go, we will tell the chiefs," said Koa·'Peauts^{e} | and Hei'yα'. Then there to the west they went. After a while (25) they arrived there. Then it was evening. There they had a meeting in the chief's house in the plaza | in the middle west above. Then Koa·'Peauts^{e} and Hei'yα' spoke thus, | "They will not allow us to bring her," said Hei'yα'
72 and Koa·'Peauts^{e}. (1) "Indeed?" said the chiefs. Then again they spoke thus, "Thus spoke the thoughtful | na·'wic^{i}, 'If you bring here clothing | for all of us who are here, if you bring this complete then | you may take her,' said he," they said. "Indeed?" they said. (5) "Tomorrow at once we will take it there," they said. Then they spoke | again, "How many are there?" — "There are many," they said. "Indeed?" | they said. "Tomorrow let us take clothing." Then in the morning there to the east they went | carrying the clothing.

After a while in the east | they arrived. Then, "How are things?" they said, "It is good," they said. "Then come (down) in," (10) they said. Then (down) they entered. Then said the k'a·'ts'inα chief, | "Come here, na·'wic^{i} boys," said the k'a·'ts'inα | chief. Then the na·'wic^{i} boys went there. "Go ahead, | stand this way," said the k'a·'ts'inα chief. Then | that way they stood. There were very many people. Then as far as they stood, (15) there from the end, there they put down clothing. Then it was not | enough for them. Then spoke the thoughtful na·'wic^{i}, | "You cannot take our sister | Yellow-Woman," said the thoughtful na·'wic^{i}. "Indeed?" | said the k'a·'ts'inα. "Behold, bring again dresses," (20) said the thoughtful na·'wic^{i}. Then there to the west went the k'a·'ts'inα. | Then again they had a meeting. In the west they assembled at night. | Then they said, "How is this?" they said, "once more tomorrow | let us try," they

said. Then again early in the morning there to the east they went. | After a while the people arrived in the east. Then, "How are things?" (25) they said. "It is good," they said. "Sit down," they said. Then again | the k'a·'ts'inʌ chief said, "Go ahead, na·'wic^{i} boys." | They stood up again and from there they stood. "Enough, now go ahead," (1) said the k'a·'ts'inʌ chief, "then from the end you 73
will put down | the clothing," said the chief k'a·'ts'inʌ. Then down there they put | the clothing again. Then again was not enough | the clothing of the k'a·'ts'ina. Then again spoke the thoughtful na·'wic^{i}, (5) "Enough," said he, "you cannot take | our sister, Yellow-Woman," said he. "Indeed?" said the k'a·'ts'inʌ. | Then again there to the west they just went. There in the west they arrived. Then | again in the evening they had a meeting. Then they said, "How is this? | It will be well," they said, "because we ourselves want out mother, (10) Yellow-Woman," they said. "We must take her westward," they said. "Let us | presently go across to the southeast region, in a house lives the man Flint-Youth. | Let us ask him to cut off all their heads tomorrow. Then we | can take her west," they said. Then, "Indeed?" they all said. | Then in the morning there to the east went the two war captains (country chiefs). (15) They called him to cut off the heads of those na·'wic^{i} boys. There | in the east they arrived. After a little while, "How are things?" they said. "It is good," | said to them Flint-Youth, "did you two come?" he said to them. | "Yes," they said," because we came to ask you to help us | to cut off the heads of all those na·'wic^{i} boys," thus they said. "Indeed?" said (20) Flint-Youth. "When?" said Flint-Youth. | "Tomorrow," they said, "on account of this we came here," they said. Then | there to the west they went. Then in the morning Flint-Youth in the east went out. | Then his (animal) butterfly he let fly there to the east. In the east it arrived | at the na·'wic^{i}'s house. Then there (down) went in the butterfly. Then (25) the na·'wic^{i} boys saw it. Then they said, "Let us chase it," | they said. Then (up) they went out. It led them all out to the top. There westward | they pursued it. To the west and then to the southwest they pursued it. There they (1) came near the butterfly. Then spoke 74
Flint-Youth, "Wait, | stop," he said to them. Then they stood there. Then there eastward he took | the yellow flint and afterwards the blue flint and afterwards | the red flint and afterwards the white flint. (5) Then he cut off the heads of all the na·'wic^{i} boys and so they took | Yellow-Woman from the east across to the west. Thus did long ago the | k'a·'ts'inʌ and na·'wic^{i} when they tried to take her from each other, because they all loved her very much. | Then

next there across in the west was Yellow-Woman. | In Wɛ·'nimaтse she stayed. Then again the k'a·'ts'inα chiefs had a meeting (10) at night. They said, "Enough," they said, "tomorrow morning | early we put the na·'wic^{i} together again. We shall ask him," | they said, "tomorrow," they said. Then early the next morning Sun-Youth | and also Yucca-Switch k'a·'ts'inα went there to the east. There in the east | they arrived. Then they said, "Stand here," thus said Yucca-Switch-Man. (15) Then he arrived in the south. There in the south lived a man | who knew how to work and who had magic power[1]. He acted every way to make | stand up the na·'wic^{i} boys. Then he spoke thus, "Are you here, | Abalone-Man?" — "Yes," said he, "I, Yucca-Switch-Man, came here," | said he. "Indeed?" said Abalone-Man. "Maybe you want something?" (20) — "Yes," said he. "To bring to life tomorrow morning the na·'wic^{i} boys, | this I came to tell you," thus he said to him. Then said Abalone-Man, | "All right," said he, "so tomorrow I shall put on all their heads," | thus said Abalone-Man. Then he spoke again, "And so | when you finish them you shall bring them from south to west and from west to north," (25) thus he said to him. "All right," said Abalone-Man. "Now permit me to go," | said Yucca-Switch. "Go ahead," said he to him. Then there to the north | he went. There in the north he arrived. Then, "Let us go," said to him Sun-Youth.
75 (1) "Let us go," said he. Then there to the west they went. There they arrived. Then | the k'a·'ts'inα chief spoke, "Have you done it?" said the k'a·'ts'inα | chief. | "Yes," they said. "Indeed?" said the k'a·'ts'inα chief. (5) "Tomorrow all the na·'wic^{i} boys will stand up," said | Yucca-Switch. "Then it is good," said the k'a·'ts'inα chief. "It was their own fault," | said the k'a·'ts'inα chief, "that their heads were cut off by Flint-Man," | thus he said, "for Yellow-Woman is the mother of all of us." | She remained in Wɛ·'nimaтse. Next (after) about a month and a half (10) the k'a·'ts'inα said, "Should we not take our mother | Yellow-Woman to her house?" thus they said, "because very much | for her brother, Arrow-Youth, she longs," they said. "Let us do so," they said. | "Tonight, let the ku'maiyauc first go ahead. They will give notice | to Arrow-Youth that in four days his sister, Yellow-Woman (15) will arrive. Thus they will give notice," said the k'a·'ts'inα. | Then that night, there eastward went four ku'maiyauc, and they took | the shoes and belt of Yellow-Woman. Eastward they went and after a while | in the evening, they arrived at White-House. Up they climbed | to the house of Arrow-Yout hand

1. They mean Abalone-Man.

went down. They said, "How are things, Arrow-Youth?" (20) they said. "It is well," said he. "Did you come?" said he. "Yes," | they said. "Then sit down," said he. They just stood there. Then | said the ku'maiyauc chief, "Arrow-Youth," said he to him. | "Friend," said he to him. " We come to tell you," said he to him, " that your sister, | Yellow-Woman is at Wɛ·'nimaтse," thus he said to him. "Is that true?" (25) said Arrow-Youth. "Yes," said the ku'maiyauc. "Behold, see | her shoes and her belt. Do you know them?" Then said | Arrow-Youth. "Yes," said he, "I know them," said he. "Now, indeed, (1) I believe it," said Arrow-Youth. Then again said the 76
ku'maiyauc, | "From here in four days your sister will come here. | They shall bring her, all the k'a·'ts'inα. Therefore | we come ahead to tell you," thus said the ku'maiyauc. "Wait for (5) your sister, Yellow-Woman. On the fourth evening from here she will arrive," | thus said the ku'maiyauc chief. "Indeed?" said Arrow- | Youth. "I shall wait for her," said he. "Let us go to our house | in Wɛ·'ni-maтse," they said. "Go ahead," said Arrow- | Youth. Then the ku'maiyauc went. After a little while (10) they arrived in Wɛ.'ni-maтse. Then they told the k'a·'ts'inα chief, | "Here we have come," they said. " That is good," said the k'a·'ts'inα | chief. Then again he said, "Arrow-Youth is going to wait for his sister | when she will arrive. Thus said Arrow- | Youth. " — "It is good," said the k'a·'ts'inα chief. When Arrow-Youth (15) woke up in the morning, he went to tell Chief-Remembering-Prayer-Sticks. | On the plaza in the middle of the north side was his house. There he climbed up and entered. "How | are things?" said he. "It is well," said (the Chief) to him. "Maybe you want something?" | said he to him. "Yes," said Arrow-Youth. "This I came to ask you; | to make prayer sticks, because the k'a·'ts'inα are going to arrive here," (20) said he, "in four days." — "Indeed?" said the Chief. | "I shall make them for you," he said. "Then they will bring here my sister, Yellow-Woman," | thus he said. " Indeed?" said the Chief. "It is well," | said he. "Permit me to go," said Arrow-Youth. | "Go ahead," said he to him. Then there west to his house went Arrow-Youth. (25) In the morning he hunted deer. Then he killed two | deer. In the evening, he brought in the meat. Early next morning | (the chief) made prayer-sticks, and also feathers he tied to them. Then (1) early in the morning he was expecting her. All day he 77
waited for his sister | Yellow-Woman. In the evening, the Chief's two daughters | carried out the prayer-sticks in four baskets. | Then there inside in Arrow-Youth's house they put them down. Then again (5) after a while, next they brought some food. Then next, |

in the evening went the war captains (country chiefs). After some time | next the k'a·'ts'inα came out (up) from the west. Eastward they went. | From there they brought Yellow-Woman. Then she met her brother Arrow- | Youth and he saw her. "How are things?" they greeted each other. Then (10) spoke thus Arrow-Youth and Chief-Remembering-Prayer-Sticks, "Enough," | said he, "it is good ; thank you. Where was Yellow-Woman | found?" said the Chief. "Yes, indeed," said the k'a·'ts'inα. | "We found her here in the north west. There from the wolves, we took her there," | they said. "Indeed?" said (the Chief). Then he went a little ways (15) to the west. Then again he said, "Here," he said, "we took her from them," | said the na·'wic^{i}. Then he said, "Enough," said he. "For good now | you will have your sister," thus they said to Arrow-Youth. "All right, it is well," said he. | "We must go," said those who were the k'a·'ts'inα. Then there westward | they all went. To their houses went the k'a·'ts'inα. Now (20) Arrow-Youth and Yellow-Woman lived there again, both he and his sister. | Only at night was alive Yellow-Woman, but | in the daytime she was not alive. Then said Arrow-Youth, "How | can this be set right?" said he. "Let me ask Father Chief," | thus he said. Then there north he went to the Chief's house. (25) There he climbed up. He entered. "How are things?" said he. "It is well," | said Chief-Remembering-Prayer-Sticks. "What may it be?" said | the Chief. "Yes," said Arrow-
78 Youth, "this I came to ask you. I suppose (1) you know something, how my sister Yellow-Woman in the daytime | may remain alive," thus said Arrow-Youth. "No" said the Chief. | "Only the k'^{a}pi·'nα shamans know it, and they understand how | anyone may remain alive in the daytime," thus said the Chief. "Indeed?" (5) said Arrow-Youth. "Behold, go to them ; pollen you will carry along in your hand," | said the Chief, "I guess they are waiting," he said to him. | Then again said Arrow-Youth, "Father Chief," said he, | "I am not brave enough (how) to go and bring offerings to them," | said Arrow-Youth. "Can you not go for me to bring offerings to them?" — (10) "Why (how) not?" said the Chief. "Let me go there. Permit me to go | and wait for me here," thus he said to him. Then south he went to the plaza, | to the middle of the south side. He went (out) all through the south and eastward he went. When he had gone a little ways, | he climbed upstairs. He entered. Indeed there were | the k'^{a}pi·'nα shamans. Then spoke the Chief, "How are things, mothers of everyone, (15) chiefs of everyone," thus he said. "It is well," they said. "Sit down," they said. | Then there he sat down. Then he sat down. Then he said after a while, | "Now here

stand up." Thus said the chief to he head k'ᵃPi·'nα | shaman. Then the shaman stood up, and eastward he went. | Then he pût out his left hand and (upon it) pollen and meal (20) put on (the chief). Then spoke thus the chief, "Enough," said he, "mothers chiefs. | Here I came to ask for life | for everything, for long life, for growth and for old age and for life during the daytime. | This I want for Arrow-Youth's | sister, Yellow-Woman. That is what she needs," he said. Then spoke (25) the head k'ᵃPi·'nα shaman, "Indeed," said he, "let us be ready | for it," thus he said. "Go to Yellow-Woman and her brother, | Arrow-Youth. They are to wait for us. She will be well and she will have health," (1) thus said the head k'ᵃPi·'nα 79
shaman. "All right," | said Chief-Remembering-Prayer-Sticks. Then said the Chief, | "Permit me to go." — "Go ahead," they said. Then from there back he went | to his house. Then he entered his house. Then Arrow-Youth said, "Did you come here?" (5) said Arrow-Youth. "Yes," said the Chief. "Did it please them?" | he said. "Yes, they were pleased," said the Chief. "Then | also for all this must be thankful to us the | head k'ᵃPi·'nα shaman. After four days in the evening they will be ready for her," | said the Chief. "Indeed?" said (Arrow-Youth). Then there west went (10) Arrow-Youth to his house. After a while at sunset his | sister Yellow-Woman woke up. "Did you come, | brother?" said she. "Yes," said Arrow-Youth. Then he spoke | after a while to his sister, Yellow-Woman. "Enough," said he, | "my sister, you will wait up here four nights. (15) Medicine they will give you after four nights." — "It is well," | said Yellow-Woman. "Thank you," said she. Then, however, | the head k'ᵃPi·'nα shaman (up above) went out. He said, "Come here, | come here, come here, come here," said he. After a little while he went (in) down. | Then came the other k'ᵃPi·'nα shamans, (20) They went (in) down. After they had all gone (in) down, one of the people said, "Do you want something?" | said he. "Yes," said the head k'ᵃPi·'nα shaman. "Go ahead," | said he. "Sit down here," said he. Then they sat down. Then | said the head shaman, "Enough," said he, " my children, | be men (brave) and do it. This morning (25) came here Chief-Remembering-Prayer-Sticks for Arrow-Youth's | sister. He made an offering to me. He wants her | to be alive in the daytime, to be alive every day. (1) That is what she wants," 80
said Chief-Remembering-Prayer-Sticks. Therefore | you must come here and search for her all over | here. Maybe it is among last year's water melon rinds | and melon rinds and old corn cobs. There look for it," (5) said to them their mother (the head shaman). "Behold, go ahead and | search for it," said the head k'ᵃPi·'nα shaman. "Let

us go," they said. | Then they all went out. After a while, they brought | old corn cobs and old rinds and put them down. After | a little while, next, they brought something to eat. Then it was evening. (10) Then said the head k'ᵃpi·'nα shaman, "Go ahead, my children | and eat. Presently be ready," thus said | the head k'ᵃpi·'nα shaman. Then they ate. When they had eaten enough, | they were ready. "Now go ahead," said | the head k'ᵃpi·'nα shaman. From there some in the northeast, others in (15) the southwest; but others in the southeast, but others in the northeast | sat down. After a little while they were ready | to dance and they made new the rinds and corn cobs. | First the shamans on the north side danced. | After that they picked up the corn cobs and rinds and (20) put them into water. Then they took them out. After a little | while, they all had become new. Again those shamans on the west side | danced. Again after a while, they took out | the rinds and corn cobs. They put them into the water | and took them out again. Again all had become new. (25) They put them down. Next the shamans on the south side stood up. | They took up the rinds and corn cobs and they danced. | After a while, next they put them into water. Then (1)
81 after a while they took them out. Again they all had become new. | Next those on the east side stood up. They took up | the old rinds and corn cobs. Next they danced. | After a while they put down the old rinds and corn cobs. (5) Again after a while they took them up. | Again all had become new, the rinds and corn cobs. Then | the head k'ᵃpi·'nα shaman said, "Enough," said he, " my children," | said he. "Tonight it is well," said he. | "Now Yellow-Woman will become well. Enough! Now go ahead (10) and take a rest. After a while, in the morning, you will come again," | thus said the head k'ᵃpi·'nα shaman. Then | they all went and for a while they took a rest. In the morning, there | abouts the people brought them to eat. After a while, | the head k'ᵃpi·'nα shaman went (up) out again. He said, "Come here, (15) come here, come here, come here." Four times he said so. Then he went (down) in. After | a while came back his children. They went in | again. "Enough," said their mother (the head shaman). "Now | eat," said he. Then they sat around there and ate. | "Enough," said he, "my children have eaten enough," said he. (20) " You will be men (brave)," thus said their father (the head shaman). | "Tonight everything will be ready," said he, "for the way how in the daytime | she will live," thus he said. "Indeed?" said the k'ᵃpi·'nα shamans. | And so came the war captains (country chiefs). They went in (down). | He said, "How are things?" they said. "It is well." Then after (25) a while, "Is it not time to be

ready?" they said. | "Indeed," they said. "Then let us go after Arrow-Youth's sister," | thus they said. Then they went north after Arrow-Youth's (1) sister. Then they brought her. After a while, 82
they | came in (down) with her. "How are things, mother chief?" they said. "It is well," | said (the shamans). Then they gave a soft stool (made of hay covered with rabbit skin) to them, and a stool | of green moss they gave to them. And so now (5) they sat down, the Chief, his wife K'apo·na·'k'o and his daughter | White-Woman. There they sat down. And so then they were ready. | Then said the head k'ᵃpi·'nɑ shaman, "Enough," | said he. "My children, be men (brave), and prepare for it. | This one night, her heart must be good," thus said (10) the head k'ᵃpi·'nɑ shaman. Then they were ready. They | sang. After a while they finished singing four times. | Then said the head k'ᵃpi·'nɑ shaman, "Go ahead, | four head shamans, get Yellow-Woman's heart," | thus he said. Then up stood the four head shamans. Then (15) went north together the war chiefs, the Raw-Ma·'sɛɛ·wi; | then to the northwest corner, there where the bad people | lived; then downstairs on the corner shelf, on that was | a beautiful water jar. There they kept Yellow-Woman's | heart. They arrived there. They went in (down). When they had gone in (down), (20) they grappled and fought. Violently they fought. Then mountain-lion, | bear, cat and wolf fought. Then they killed them all. | At that time, they took down the water jar. They broke it to pieces. | Then from there they went out again. The heart was quite ready. | Then in the middle an arrow was stuck in the heart of Yellow-Woman. (25) South they went. After a while they arrived there. But | there downstairs they were still singing; but the other people said, | "Come down here, Yellow-Woman," thus they said. Then said the head k'ᵃpi·'nɑ (1) shaman, "Arrow-Youth," 83
said he to him. "Yes," said he. "You may not | cry. If you should cry there would be trouble," thus he said. "All right," | said Arrow-Youth. After a while, then (down) they entered. | Then in front of where their mother I'atᵛik'ᵘ was, there they arrived. Then (5) they stood up. After a while (the head shaman) took hold of them and held (the heart). | The heart he took away. Then into the medicine-bowl | he put it, and so that time they sat down there. | Then they made the cigarettes for them and gave them the cigarettes. Then they smoked. | After a while stood up the head k'ᵃpi·'nɑ shaman. (10) West he went and sat down where the water was. | He looked down into it. Then he said, "Go ahead," said he. | "Sing ye again." Then they sang. Then up he lifted it and | carried the medicine there where Yellow-Woman was seated. | "Take this," said he;

"Yellow-Woman, your heart," said he. (15) Then he shook the medicine. After he had shaken it | there were four grains of corn under it, one yellow, one | blue, one red, one white. There were four grains of corn. Then | he gave it to her to drink. Then said Yellow-Woman, "It is well. Then you, mother, | chief I'at^{y}ik^{u} this life belongs to you. Give it back to me. Thus (20) hereafter in this world (where the sun shines), I shall remain," said Yellow-Woman. "It is well," | said the head k'^{a}pi·'nɑ shaman. "Enough," said he, "now | stand up." Then he lifted the yellow grain of corn. | Yellow-Woman stood up. Then on the grain of corn he blew four times. | Then said the head k'^{a}pi·'nɑ shaman, "Enough, daughter Yellow-Woman. (25) And so from now on, you will have no trouble and you will be happy. | In the world (where the sun shines) you will remain," thus said the head k'^{a}pi·'nɑ shaman to her. "All right," | said Yellow-Woman. Then again said the head k'^{a}pi·'nɑ (1)
84 shaman, "Now put down dresses right here," said he. | "They will be Yellow-Woman's dresses, "thus said the head shaman. Then all | the shamans around there brought dresses and put them down there. Then | said the head k'^{a}pi·'nɑ shaman, "Here it is," said he," my daughter, (5) Yellow-Woman. These will be your dresses," said he. "With them you will grow," | said the k'^{a}pi·'nɑ shaman. Then they took them up. "This is all," | said he. "Now go ahead." Then north went | Arrow-Youth's sister and the chief's wife K'apo·na·'k'o. In | the north they arrived. They climbed up and went in (down). At that time Yellow-Woman's (10) head was washed. Then daylight came in the morning. | Yellow-Woman put on her dress, and so she was alive in the daytime. | Thus long ago at White-House, Arrow-Youth called the shamans to cure his sister. | Next they gave them to eat venison and wafer bread. | Twenty-four pieces was the number of what they gave them to eat, and also baskets of flour, (15) twenty-four was their number. They gave them to eat in the k'^{a}pi·'nɑ shamans' house and | also four buckskins and four blankets. And so they were very grateful. | Then it was done. Next, spoke Chief-Remembering-Prayer-Sticks, | "My child, Arrow-Youth, my daughter, White-Woman, this one you shall support | from now on.[1] We shall live up here all together, (20) because already many bad people were all | (lost) killed. Night before last all were killed," thus said the Chief. | "It is well," said Arrow-Youth. Then down there they lived together. |

Then said again the Chief, "Enough," said the Chief. | From now

1. That means "You shall marry my daughter."

after four days from here for a town I shall search," (25) said the Chief, " where Flower-Mountain is, — thus is its name, — I shall | search," said the Chief. Then spoke his son-in-law, | Arrow-Youth. "I shall go also," said he. "Indeed?" said the Chief. (1) "Let me call out 85
from the roof." Then up he climbed and he said, "Those on the north | side, those on the west side, those on the south side, those on the east side, | men, boys, married women, and girls, from now after four | days, I shall start from here. To the place where Flower-Mountain (5) is I shall go, if everybody wants to go," thus he said. Then | the people said, "I will go," they said. Then up there after four days | in the morning again he called out. The Chief said, "Let us | start. We will go out to the south," thus he said. "Here in the southwest on top of | Mt. Taylor in the eastern part on the meadow I shall wait." Then (10) southward went out the people. Afterwards the Chief went out southward. | Then down south he went from the northeast. To the north corner of the mountain | and west they walked. There Yellow-Woman said, "Ah," said she, "behold, | very pretty is up here this stone. It looks like a bear with open mouth," | said she. Then said the people, "Thank you for your word, Yellow-Woman. (15) This shall be called Open-Mouth-of-Bear," thus they said. |

Westward they went. When they had gone a little way then again spoke Yellow-Woman, | "Ah," said she, " behold, there in the west, it looks just like an awl." | Thus said Yellow-Woman. Then the people said again, "Thank you | for your word, Yellow-Woman. This shall be called Awl-Mountain." |

(20) Up south they went. After a while there above in the south they arrived | at a grassy place, a spring. There they stopped. Then there they waited | two days and nobody came. Once more the war | captain (country chief) arrived there. Then he said, "Let us go," said he. "Nobody | is walking behind," said he, "only bad people (25) remain at White-House." Thus said the war captain. |

Then there west they went. Then again a little westward they went. | There above was a hill. There around the edge birds (co·'oty^{ʿi}) were sitting. Then said (1) Yellow-Woman, "Ah," said she," very 86
nice are these many birds (co·'oty^{ʿi})," | she said. Then said the people again, "Thank you for your words, | Yellow-Woman. This shall be called Co·'oty^{ʿi} Mountain," thus they said. |

Then down south they went. There in the south they came down. There south they went. (5) A little way they went west; up there was a Kaits^{ʿi} tree. Then Yellow-Woman | said, "Ah," said she, " very pretty is up here the Kaits^{ʿi} tree," said she. | Then again the people

said, "Thank you for your words, Yellow-Woman. | This shall be called Kaits'i [1]. |

Then west they went, southwest from there to South Gap. After a while (10) they arrived in the south at Flower-Mountain. Then said | Chief-Remembering-Prayer-Sticks, "Here we have arrived," thus he said. Then | there they stopped. First they made the plaza. Afterwards | they build the Chief's house. Then they made four entrances to the plaza, | and there they lived. They stayed there a little while. |

(15) Then Arrow-Youth said, "Father," said he, | "tomorrow east from here let me go hunting," thus said Arrow-Youth. "Do so," | said his father, the Chief. The following morning, early up eastward | Arrow-Youth went hunting. When he came out (up) to the north above he went. | There in the north on top of a table land he came out. There he sat down. After a (20) while arrived Mountain-Lion-Man. He said, "Are you here, | Arrow-Youth? Behold, you know well how to kill large deer," thus he said to him. | "Indeed, where are you going?" said Arrow-Youth, "(You came) right here," said he, | "because I suppose you come here again to hunt," said Mountain-Lion-Man. | Then Mountain-Lion-Man sat down. Then he said, "Arrow-Youth, (25) I will tell you something," said he. "Today you cannot kill any | deer," thus he said to him. "First you must do something else," he said to him. | "Behold! to your house go (down)," thus said to him Mountain-
87 Lion- | Man, (1) "on account of the Chief, your father," said he to him. | "From here west go down; you must cut wood to make prayer sticks with it," | thus said Mountain-Lion-Man. "What kind?" said Arrow-Youth. Then | said Mountain-Lion-Man, "Flower stalks of yucca and Tyap'i and willow and cotton wood. (5) Four kinds you shall cut," thus said Mountain-Lion-Man. "Next | you will be ready to put feathers on the prayer-sticks," said | Mountain-Lion-Man. "The feather tips you must all cut off," | thus he said to him. "Also make a short prayer stick that | long,"[2] he said "and also four kinds of beads wrap up," said he, (10) "and four kinds of cigarettes and pollen and white earth and red ochre and cornmeal | and sweet corn, yellow and red, that many," said Mountain-Lion- | Man. Then west down to his house went Arrow-Youth. | Down there he arrived at his house. Then said his sister, Yellow-Woman. | "Arrow-Youth," said she, "why did you not to-day (15) kill anything?"

1. A place near Encinal.
2. As long as two joints of the thumb.

thus said his sister to him. "Because," said he. Then he went in (down). | "Did you come back?" said his father, the Chief. "Yes, | father," said Arrow-Youth. He sat down there and put down | material for making prayer-sticks. After a while | Arrow-Youth said, "Father," said he, "perhaps you know for (20) what kind of game these prayer-sticks are," said he. Then said | his father, the Chief, "Indeed, I know," said the Chief. Then | he took it up. He saw them. "It is complete," said the Chief. | Then he made prayer-sticks and he painted them. Next | he put on feathers. He brought a small basket (25) and put it down. He put into it the prayer-sticks. Next afterwards he | put beads on and pollen and cigarettes. He picked up red paint | and pollen and white mica and corn meal. Then next he said, (1) "Bring here corn meal, yellow and red," 88
thus said the Chief. | Then he took the two kinds of meal in a basket. "Enough," | he said. "This is complete." Then said the Chief, "Enough, my son. | Tomorrow morning from here up you will take these bundles eastward (5) to the northeast top," said the chief. "Give these to Mountain-Lion-Man," | said the Chief. "Then he himself will let you have as much | game as he wants to give you," thus said the Chief. "Indeed?" | said Arrow-Youth. Then well around he wrapped up the prayer-sticks | and beads and red paint and white mica and pollen and cornmeal. (10) In the morning early went up Arrow-Youth. | He arrived there. After a while Mountain-Lion-Man arrived. | "Are you here already, Arrow-Youth?" said Mountain-Lion- | Man. "Yes," said he. "Did you bring prayer-sticks here?" | said Mountain-Lion-Man to him. "Yes," said he. Then he opened his bundle. (15) "Here they are," said Arrow-Youth. Then he saw them | well. Then said Mountain-Lion-Man, "It is complete. Just | this I wish," said he, "for the mountain lions and the Caiyai'k'a and mother Tcai'k'aTse (and Co·tc'o·'mina·'k'o) [1] | I want it," said Mountain-Lion-Man. Then after a while (20) he shouted. He said, | "Uhu." | Then after a while thereabouts they went up and | he gave him control of all the game. Then said Mountain-Lion-Man, | "Enough," said he. "Hereabouts come up all the Caiya'ik'a and Tcai'k'aTse." (25) Thus said Caiyai'k'a. "Yes," they said. "This | morning, I call you here," said Mountain-Lion-Man. (1) "Is that so?" said they. "Arrow-Youth came here to get game," 89
said he. | "It is well," said they. "Now go ahead, each of you go after his own game," | thus said Mountain-Lion-Man. Then they went down around, each after his own game. | After a while, they

1. This name was added in 1920.

drove the game and below (5) was standing the game. Then said again Mountain-Lion-Man, | "Here is the game, Arrow-Youth. You will take this game down to your house," | said Mountain-Lion-Man. "How then shall I do it?" said he. | "I guess they are too wild." Then said Mountain-Lion-Man, | "Here," said he, "With this, you will take them, with this crooked cane. (10) Thus you will take them," said Mountain-Lion-Man. | "Indeed?" said Arrow-Youth. Then he took two crooked canes. | "Go ahead," said he to him. "Take down to your house this | game," thus he said to him. Then again said Mountain-Lion-Man, | "I will tell you this, Arrow-Youth," said he. "Thus it is (15) when the world is settled right, then the people will have much game with prayer-sticks, | with beads, feathers, cigarettes, pollen, | meal and red paint. With these, they will have plenty;" thus said | Mountain-Lion-Man. " That is good, " said Arrow-Youth. Then there west down | drove Arrow-Youth the game. Then down west he took it. (20) After a while here east down he drove them. Here north- | west he took them. To the west he drove them. | When they jumped sideways then with his crook he controlled them. | In the south he arrived with them at the houses. Then said the war captain " Come here," said he. Then in the north arrived the war (25) captain. Then he said to him, "Go ahead. At the south | entrance all the men shall stand," said he. "Here through the west | entrance and east I shall drive the game," said he. Now to
90 the south went (1) the war captain. In the south he arrived. Then he said, "Let | the men come," said he. "Let the men come," | said the war captain. Then there near they came. Then he | said, "Go ahead and here in the east entrance stand," said he, "and in the south (5) entrance stand," said he. "But then through the west entrance will enter | the deer," said the war captain. Then there | the men stood. Then again said the war captain, "Now go | ahead," said the war captain. "Everything is ready," said he. Then | there to the south he drove the deer. Then to the south he drove them and from the east he drove them; (10) into the plaza he drove them. There the war captain | was standing. Then spoke Yellow-Woman, "Whatever animal | suits yourself, that you will kill," thus said Yellow-Woman. | Then Yellow-Woman said, "There in the middle north." Then there it jumped. | He caught one and killed it and he also said, "Again whatever animal most (15) suits yourself, that you will catch," thus said Arrow-Youth. Then again he caught | one that there down in the east stood. Again he caught one and killed it. | Again he said next, "Now in the middle north stand," | said he. Again he killed one. "Enough," said Yellow-Woman. |

Then he said after a while, "The one that is standing in the east below, (20) that catch for me," thus said Yellow-Woman. Then he caught it for her. | "Enough," said Yellow-Woman. Next said Arrow-Youth, | "Now, go ahead yourselves, people and catch yourselves whatever | you like best," thus said Arrow-Youth. Then thereabouts ran | the people and each caught four deer. "It is well," they said. (25) "This is all you need," said Arrow-Youth. "Yes," said the people. | "Indeed?" said he. "Enough," said he, "Now open the north entrance," | said he. Then opened it the people and northward went out the game. (1) There northward they ran away up Mt. 91
Taylor. "Now, go ahead," said Arrow-Youth | to the game. "From now on, on the north slope of the mountain you shall increase in numbers," | thus he said. After a while, all the game | arrived on the north side of the top of Mt. Taylor.

Early the next morning (5) said Chief-Remembering-Prayer-Sticks, "Enough," said he, | "after four days to the place called Laguna I shall go," | thus said the Chief. Then said Arrow-Youth, "I on my part shall go," | thus he said. Then again said the Chief, "Let me | tell the people," said the Chief. Then upstairs he climbed and (10) shouted. He said, "You in the north buildings, the west buildings, the south | buildings, the east buildings, men, boys and | women," thus said the Chief, "from now in four days to | Laguna I shall go," thus he said. Then the people said, "Behold | we, on our part, shall go," they said. Then (down) entered the Chief. After four (15) days again he shouted. He said, "Let us go, men, | boys and women and girls," he, said. "Now | I shall go out." Then eastward went out the people. They went east. | After a while at West Gap there in the east they arrived. | Then Yellow-Woman said, "Ah," said she, "very pretty is the West (20) Gap," said she. Then the people said, "Thank you for your | word, Yellow-Woman. Now West Gap this will be called," thus said the people. | East again they went. After a while, there down the east | ridge up east they came out. Then again Yellow-Woman said | as she was looking up northward; she said, "Ah," said she, "how nice (25) are the round lines on top." Then again the people said, | "Thank you for your word, Yellow-Woman," they said. "Now Round-Lines | this will be."[1]

(1) There east they went again. There on the east wall up east they 92
came out. | There in the east they came to the top and then Yellow-Woman's pet, the kangaroo rat | was tired out. From there (below down) he went into the ground below. | Again said Yellow-Woman,

1. Paraje.

"Oh dear," said she, "from here (down below) (5) my pet kangaroo rat went into the ground (from me)," said she. Then again the people | said, " Thank you for your word, Yellow-Woman, " said the people, | "now this will be Kangaroo-Rat-House," thus they said. |

Then eastward they went. After a while to the southwest edge of the hill (going) | eastward they came. Again northward looked Yellow-Woman. (10) Then she saw some old woman there sitting. Then said | Yellow-Woman, "Oh dear," said she, "behold, some old woman sitting there. I suppose | it is because she lives here," thus said Yellow-Woman. Again the people said, | "Thank you for your word, Yellow-Woman. Now this shall be Old-Woman- | House[1]. |

(15) Eastward to the end along the north side of the lake and east went the people. Along the | southeast edge of the east end of the lake then went south the people. In the south above | they came out. Then south they went. From here from the west ridge they went south. | Here to the west upper entrance of the plaza they came, and eastward they went out. Then they said, "Where | shall we go to ?" thus they said. "Here in the middle north above is the Chief's house," (20) they said. Then up they climbed to the Chief's house. Then (down) they entered. "How are things, | Chief of Ceremonies?" he said. "It is well here," said he. "I have brought them," | said Chief-Remembering-Prayer-Sticks. Then on his part | said the Chief of Ceremonies, "It is true, it is good," said he. Then | he said, "Up here the town is not good," said (25) Chief of Ceremonies. "Indeed ?" said Chief Remembering-Prayer-Sticks. | "Let me make it good," he said. "It is well to do it tomorrow," | said the Chief
93 of Ceremonies. Then, at night, he made (1) prayer-sticks, pollen, meal, beads and feathers. | Then he said, "Here it is, war captain," said he. "Go ahead. | Up on the east cliff lives Turkey-Buzzard-Man. Ask him to come up here | abouts, four times to purify here from north to south Laguna," (5) said he. Then the war captain went out. His bow he took. | From here eastward up he went to the east top of Red-Paint-Place. There | on the north top there lived Turkey-Buzzard-Man. Up there arrived | the war captain. Then he said, "How is it, mother Chief?" | thus he said to him. "It is well," said he. " Who are you ? Who are you ? " — "This I am, war captain (10) Ma·'see·wi," he said. "I suppose you want something," said he. "Yes," | said he. "This pollen, meal, feathers and beads up here | I bring for you," thus he said to him. "These Laguna (people) ask you from above downward | at four places to purify the

1. The lake north of the station at Laguna.

place!" thus he said to him. | "Chief-Remembering-Prayer-Sticks tells you to do it," said he to him. "Indeed!" (15) said he. "If mother Chief wants me to do it," | said he, "let me purify it," thus he said. "Permit me to go," said | the war captain Ma'ʃɛɛ'wi. Then west he went. After a while | here below he arrived. Then up he climbed to the plaza to the middle | of the north side to the top to the Chief's house. He went in. He said, "How are things?" said he. (20) "It is well," they said. "Here I have come back," said he. | "Turkey-Buzzard-Man will purify the village," thus he said. "Indeed, | it is well," said Chief-Remembering-Prayer-Sticks. Then | he said again, "My son, go ahead and hunt deer | from here on the north slope westward. Presently Turkey-Buzzard must eat," (25) said he, "after he has finished purifying the village in all directions," | thus he said. "It is good," said Arrow-Youth. Then first | prayer-sticks he made, of yucca flower stalk wood and ʏap'i wood he made them. (1) Then in the morning early he went hunting. There up north 94
he went. There in the north, | on the side of the hill he arrived on top. There he stood. Then he said, "Here | I have come. I have come to ask for game. I came to ask you, mountain lion, | Caiyai'k'a. I came to ask you," thus he said. "These prayer-sticks (5) and these beads and these cigarettes and also these feathers and pollen and flour | I brought for you," said he. Then he put it down. Then north | he went. After he had gone a little while north, he looked back. Then | Mountain-Lion-Man had arrived. He took all the prayer-sticks, | beads, cigarettes, pollen and meal. Then north went (10) Mountain-Lion. (Up north) he went (out) to the top of the hill. Then | Mountain-Lion-Man shouted, "Uhu," he said. After a while | from the north the game came out. Then north went | Arrow-Youth. There in the north he arrived. "Here it is," said | Mountain-Lion-Man to him. "Here is the game that you, yourself, want. (15) You will kill it," thus he said to him. Then there ran Arrow-Youth. He shot | a large deer and knocked it down. Again one he shot. | "Enough," said he. "This is all I can carry to-day," thus said Arrow-Youth. | Then he skinned the deer. In the evening, Arrow-Youth carried the meat home. | Again early the next morning he went after the other meat. (20) Again he brought it in. Then (from there up) after four days, | Turkey-Buzzard-Man purified here above all around. First from up | north down he purified. Then afterwards from up south down he purified; | afterwards from up west down he purified. Afterwards from up east down | he purified. Then said Turkey-Buzzard-Man, "Enough," said he. "It has come to be good," (25) said he. "And so the people will increase," said he, | "here from

now on when (things) are properly arranged," thus said Turkey-Buzzard-Man. | Westward down he flew. Then they went on the
95 plaza to the chief's house. Then (down) (1) they entered. Then he said, "How are things, mother Chief," | said he. "It is well," said he. "This I came to tell you," said Turkey-Buzzard-Man, | "that everything has become good. From now on, you will not feel any fear | and good (peaceful) will be the town," said he. "Indeed, it is well. (5) Thank you," said Chief-Remembering-Prayer-Sticks. Then | buckskin he spread down. Then there upon dried meat he put before him. | "With this strengthen yourself," said the Chief. "This | is good," said Turkey-Buzzard-Man. Then there up he went | to his home above | and so up here they settled in the town.

(10) Thus long ago Remembering-Prayer-Sticks and Arrow-Youth | up here met the Chief of Ceremonies of the Water Clan. | To the Corn Clan Chief-Remembering-Prayer-Sticks belonged.

That long is (my aunt's backbone).

Kaup'a·tα'.

(Told by Ko·'Tʸɛ, 1919).

Long ago. — Eh. — long ago there in the northwest | region at
116 Reed-Leaf-Town, there lived a man. | Thus was his name, Kaup'at·α'. And so always every day | he gambled. Then at that time from Ca·'k'ak' and Cu'isi and all the (other) storm clouds, (5) from everyone he won clothing and their storm clouds | and also Ma'yɛtc'ïnα's and Cui'Tʸiraï's storm clouds and | their clothing, all were lost. Then for this reason in four | rooms he locked them up, because not in any way could he kill them, | for they were storm clouds. And he always knew when (10) somebody was coming because also there on top | above was his goose, for it knew. When | anybody approached this goose very loud | whistled four times. Then always therefore | Kaup'a·tα' knew when somebody was coming; (15) and also there in a room in the east there dead bodies were hanging down. | Always blood was dripping down. Therefore red cornmeal | piled on a dish and mixed with blood he gave them to eat. Therefore | never anybody bet his clothing. Thus was Kaup'a·tα'. | There he killed them; therefore, there around his house (20) were piled up bones, and dead bodies were scattered about. Then for three | years never clouds came up and | also it never rained. Then, therefore, the earth and the whole | ground cracked. Then there in the east at Koaik'atc', the Sun- | Youth spoke thus,
117 "I wonder why it is never raining," (1) said the Sun-Youth. "In general every morning | I awaken the storm clouds. From here I go to the north

top of the west mountain | and also to the west top of the south mountain and also to the south top | of the east mountain and from here to the east top of the north mountain. (5) There I always wake up the storm clouds", said the Sun-Youth. | Then again he spoke thus, "Let me take my clothing. | From here northwest let me go. Let me look after my children, | the storm clouds," said Sun-Youth. Then westward | he went in the morning. From there northeastward he went. To the mountain (10) top in the west went Sun-Youth. After a while | he came in the west to the end of the mountain. There westward down he looked. It was very deep | down westward. Over there in the middle west there was an open country. There in the middle | he saw a house standing. Then after a while from there | south Spider-Old-Woman spoke to him. She said to him, "Grandson," (15) said she, "come here a little while," said she. Then there | southward went Sun-Youth. Then there he arrived. Then | he spoke thus, "Are you here, grandmother?" said he. "Yes," said Old-Woman- | Spider-Woman. "Have you come?" said she. "Yes," said | Sun-Youth. "Let us go downstairs. Let us go inside," (20) said Old-Woman-Spider-Woman. Then spoke thus Sun-Youth, | "How shall I go in (down)," said he. "If down you put | your feet, the door will become wide," said | Old-Woman-Spider-Woman. "Go ahead," said Sun-Youth. | Then his foot went from there down in, and so wide (25) became the door. Then he was able to go in. Then, "Sit down, | grandson," said Old-Woman-Spider-Woman. Then there down | he sat. Then thus spoke Old-Woman-Spider-Woman. "Grandson," said she, (1) "Did you come here, poor fel- 118
low?" she said to him. "Yes," said he. "Indeed?" | said Old-Woman-Spider-Woman. "Then just for a while wait for me. | First I shall make for you medicine," said Old-Woman-Spider. | "Go ahead," said Sun-Youth. Then (5) for a while he waited. After a while she finished making | medicine. Then she said again, "Grand-"son," said she, "here is this | medicine," said Old-Woman-Spider. "This, when you first come to the west end | of this mountain then chew it. Then on his goose | squirt it," said Old-Woman-Spider. "Next this (10) other medicine; when you come to the middle west then also squirt it on it," | said she, "on Kaup'a·tα"s goose. Then it must sleep," | said Old-Woman-Spider. "Then there to the west again for the last time | squirt it on his goose. Then it will soundly | sleep," said Old-Woman-Spider-Woman. "All right," said (15) Sun-Youth. "Then next I shall also tell you. | When you get there, when you get there, when you go down, Kaup'a·tα' | will urge you to eat meat and mush," said | Old-Woman-Spider. "Do not eat it.

If you will eat this, | he will win your heart and he will kill you," (20) said she to him, "because thus there he kills (people)," thus said Old-Women- | Spider. "Then also this I will tell you," said she, "If you | bet everything then ʁaupʻa·tɑ′-Man will say to you, | 'What have I above on the east wall?' thus | ʁaupʻa·tɑ′-Man will say. Then you will say, 'I wonder what,' thus you will say. Then (25) again a little while you will think. Then you will say, 'Maybe | beads,' you will say. Again you will say, 'I wonder | what,' you will say. 'I
119 guess pebbles,' you will say. Then again (1) he says thus, 'What have I up there?'" thus she said. "Then again you will say, 'I wonder what, — maybe honey-bees.' Then again he will speak | for the last time. Then you will say, 'Oh, I think the Pleiades.' Then | ʁaupʻa·tɑ′ will say, 'Heheya′,' thus he will say. 'Never (5) anybody told me like this,' ʁaupʻa·tɑ′ will say. Again he | will ask you. There above in the south is something that is inside. | ʁaupʻa·tɑ′ will say, 'What is up there on the east wall | that I have?' thus he will say. Then you on your part will say, | 'I wonder what it may be that he keeps up there?' thus you will say. For a little while (10) you will think. Then you will say, 'Maybe bumble-bees,' you will say. | 'No, it isn't that,' ʁaupʻa·tɑ′ will say. Then again | you will say, 'Maybe butterflies,' you will say. Then again | for the last time ʁaupʻa·tɑ′ will say. 'No, not that;' | and again you will say, 'Maybe these are ants,' you will say. 'No, (15) not that,' ʁaupʻa·tɑ′ will say, and so for the last time | he will speak. Then you will say, 'Maybe, the Orion,' you will say," | said Old-Woman-Spider-Woman. "And then everything, | his clothing, the storm clouds and his heart you will win," thus said | Old-Woman-Spider-Woman. "Indeed?" said Sun- (20) Youth. "Let me go, Grandmother," said Sun-Youth. | "Go ahead, be a man," thus she said to him. Then there westward down | he went. When he came to the west end of the mountain, then he chewed the medicine. Then | he squirted it on ʁaupʻa·tɑ′'s goose. And also when west down below | he arrived he squirted it on it. After some time he arrived in the middle west (25) and again he squirted medicine on it. Also when he arrived there | down below he squirted medicine on it for the last time. And so the goose | fell tight asleep. Then up climbed Sun-Youth and (down) he went in.
120 (1) "How are things?" said he. "It is well," said ʁaupʻa·tɑ′. "Did | you come?" said he. "Yes," said Sun-Youth. | "Indeed?" said he. Then first up to the top went out ʁaupʻa·tɑ′. | Then he took his club. Then he struck his goose, and (5) he said to it, "Why did you go to sleep?" said he to his goose. | Again he struck it. Then there broke what it was tied with | and from there ran away the goose. Then |

after that Kaupʻa·tɑ′ went in (down). Then he spoke thus, "Who are you? | Where do you come from?" said Kaupʻa·tɑ′. "Here from the east," said (10) Sun-Youth. "Indeed?" said Kaupʻa·tɑ′. Then | again he said to him thus, "Have you eaten already?" said he to him. | "Yes," said Sun-Youth, "a very short time ago I have eaten," | said Sun-Youth. "Indeed?" said he. Then | again spoke to him thus Kaupʻa·tɑ′, "All night we shall gamble here," (15) said Kaupʻa·tɑ′. "Let us do so," said Sun- | Youth. "Here I brought clothing," said Sun | -Youth. "Four kinds of clothing I brought here," said he. "Indeed? | " said Kaupʻa·tɑ′. Then spoke thus Kaupʻa·tɑ′, "Here bring out | the clothing," said he. "Then there Sun-Youth put up the clothing, (20) his belongings. Next Kaupʻa·tɑ′ brought out the | clothing, his belongings. There he put it. Then spoke thus Kaupʻa·tɑ′, | "Enough," said he, "this night I shall bet everything, my clothing | and the storm clouds and my heart. Then you will kill me (if I lose)," | thus said Kaupʻa·tɑ′, "but if I should win all your clothing, (25) and if I win your heart then I shall kill you," | thus he said to him. "Indeed?" said Sun-Youth. Again | spoke thus Kaupʻa·tɑ′, "Four times each shall try to regain (1) his heart. If either of us 121
does not regain it, then he will be killed," | thus said Kaupʻa·tɑ′. "Thus it is, behold. Let us go ahead. Let us bet," | said Kaupʻa·tɑ′. Then Kaupʻa·tɑ′ stood up. Then | from the northwest wall he put up a rainbow and from the southwest wall (5) and from the southeast wall and from the northeast was a rainbow. | Then spoke thus Kaupʻa·tɑ′, "Now go ahead," said he. He | gave him the gambling sticks to throw them down. Then spoke Sun- | Youth next, "Which side up here will belong to me?" said he. "This up here, | the right side," said Kaupʻa·tɑ′. "To me the left side (10) belongs," said Kaupʻa·tɑ′. "Indeed?" said | Sun-Youth. "Go ahead, you first now then," said | Sun-Youth. Then he threw them down here upward. Then at | once he lost. Then he took his clothing. Sun- | Youth took it. Then he spoke thus, "Go ahead, bring here (15) again other clothing." Then Kaupʻa·tɑ′ stood up and again | other clothing was brought there. Then there up he put it. Then thus spoke | Kaupʻa·tɑ′, "I next," said Kaupʻa·tɑ′. "Go ahead," said Sun- | Youth. Then next there above Kaupʻa·tɑ′ threw down the sticks. | He did not win. "I next," said Sun-Youth. (20) Again there above he threw down the sticks. Then he won again. Then | said Kaupʻa·tɑ′, "Heheya′!" said he, "never anybody | did like this," said he. Then said Sun-Youth, | "Go ahead again and bring here more clothing," thus he said. | Again he brought more clothing and put it up there. Then he spoke, thus, (25) "Go ahead," said he. Next Sun-Youth threw his sticks | and

again he won. Then said Kaupʻa·tɑ́, "For the last time," | said he, "I
122 shall go for clothing," said he. Then (1) Kaupʻa·tɑ́ brought there his clothing. Then all his clothing | he had brought there, and there he put it up. "Then go ahead, I next," said | Kaupʻa·tɑ. Then he threw down the sticks up there. Again he did not | win. Then again, "I next," said Sun-Youth. (5) Next he threw the sticks and then he won. Then he had won all | his clothing. Then said Kaupʻa·tɑ́ again, | "Heheya′," said he, "Never anybody did like this," said | Kaupʻatɑ́. Then, "Go ahead," said he. "Next my storm clouds | I shall stake," thus he said, "but on your part your clothing (10) you will stake," said Kaupʻa·tɑ́. "Go ahead," said | Sun-Youth. Then again he staked them. Again | he won the storm clouds. They were living in the north room. | Again spoke Kaupʻa·tɑ́, "Next those that I have in the west room, | the storm clouds, I shall stake," said he. Then again he (15) staked them. Then again he won the storm clouds that were in the west. | Then again spoke Kaupʻa·tɑ́, "Next those | storm clouds that I have in the south room," said Kaupʻa·tɑ́. | Again he staked them. Again he won. Then again | said Kaupʻa·tɑ́, "Enough," said he. "Next those which I have here in the east room, (20) the storm clouds I shall stake," said Kaupʻa·tɑ́. | Again he staked them. Then again he won those that were in the east | room, the storm clouds. Then said Kaupʻa·tɑ́, | "Heheya′," said he. "I lost all," said he. "Then | for the last time I shall try to win them back with my heart," said (25) Kaupʻa·tɑ́. "Go ahead," said Sun-Youth. | "If my heart is lost, take the yellow flint knife
123 and | with it you will kill my heart," (1) said Kaupʻa·tɑ́. "Now stand up here," said to him | Kaupʻa·tɑ́. Then Sun-Youth stood up. There in the west above | he made him sit down. Then there on the north side sat down Kaupʻa·tɑ́. Then | he spoke thus, "If you find out there on the east wall above (5) where I keep two beautiful things above there, | if you find them out, then you will win my heart," said | Kaupʻa·tɑ́. "Behold, go ahead, name them." Then for a while with bent head | was sitting Sun-Youth. After a little while he spoke thus, | "I wonder what it may be that you have up there," said Sun-(10) Youth. "I wonder what it may be," said he. "Perhaps beads," said he. | "No," said Kaupʻa·tɑ́. Then again after a while | he spoke, "Perhaps butterflies," said he. "No," said Kaupʻa·tɑ.′ | "Twice more you will speak," said Kaupʻa·tɑ́. Then again | he spoke thus, "Maybe pebbles," said he. "No," said Kaupʻa·tɑ́, (15) "now the last time." — "Maybe, the Pleiades," said he. Then spoke thus | Kaupʻa·tɑ́, "Heheya′," said he, "never anyone did thus," | said Kaupʻa·tɑ́. "Now go ahead," said again | Kaupʻa·tɑ́. "Next up there on the south side," said he. Then spoke thus | Kaupʻa·tɑ́, "What do I keep up there on

the east wall?" said he. (20) Then Sun-Youth spoke thus, "I wonder what it is," said he. "Maybe | ants," said he, "No," said Kaupʻa·tα′. "I wonder what it may be. Maybe bumble bees," | said he. "No," — "I wonder what it may be. Maybe wasps," said he. "No. | Now for the last time," said Kaupʻa·tα′. "Maybe it is Orion," said he. | "Heheya′! heheya′!" said Kaupʻa·tα′. Then Kaupʻa·tα′ (25) stood up. He opened the Pleiades. There up | westward they went. "Enough," said he. "Thus far," said he. "Now | go ahead, kill me," said he. "You will take the yellow knife." (1) Then Sun-Youth took it. Then 124
Kaupʻa·tα′ | there to the east lay down on his back. Then Sun-Youth | sat down there. For a while he thought what | he would do to him. Then Sun-Youth spoke thus, "I wonder, (5) am I going to kill him?" said he. Then he was looking at his face and | his body. After a while spoke Sun-Youth, | "It comes to this. Let me take out his eyes," said he. "Presently then up to the north | let me throw them," said he. "because he has supernatural power," said | Sun-Youth. Then he took the flint knife. Then one eye (10) he took out and again the other eye he took out. Then (up) | went out Sun-Youth. Then Kaupʻa·tα′'s eyes southward | he threw up. Then Kaupʻa·tα′'s eyes became stars. | Then Sun-Youth went (down) in. | Then he took lightning and flint to open the door and (15) he opened for the storm clouds the north room. Then spoke thus Sun- | Youth. "Now then come out again, my children, storm clouds," | said he. And at once they came out and lifted up Kaupʻa·tα′. | Above to the top they took him. "From the north side you will throw him down," | said he. "All right," said the storm clouds. Southward went out the storm clouds. (20) After the storm-clouds had come up they took up the body of Kaupʻa·tα′, | and again they took it up. From the north top they threw it down. Next | for the other storm clouds in the west room he opened the door. Eastward went out the storm clouds. | Next again for the other storm clouds there in the south room he opened the door; | and again for other storm clouds there in the east room he opened the door. Then Sun-(25) Youth spoke thus, "Enough, my children," said he. | "Go ahead," said he. "You will be happy. You will make it rain | from this year on and in winter. This morning now take everything (1) out above." Then it rained nicely. | For four days and four nights it 125
rained. Then father | Sun-Youth spoke thus. He said to Kaupʻa·tα′, | "Now let me go, friend," said he to him, "for you have magical power," (5) said he to him. "You may go anywhere," | said he to him, for Kaupʻa·tα′ was still alive. Then Sun- | Youth went to the east to his house. Then for a while | up there after four days arose Kaupʻa·tα′. | Then he spoke thus, "Why," said he, "why did not

Sun-Youth (10) kill me?" said he. "Behold, let me go from here south," | said he. "From here southeast first I shall destroy the people. | I shall burn them," said he. Then there south went Kaupʻa·tɑ′ | and in the south on top in the south above he came to the end (of the mountain). There he gathered pitch | and there south down he went. He gathered very much (15) pitch. There south down he went. After some time | he came to the west mountain at the south end. Then again | spoke Kaupʻa·tɑ′, "Enough," said he. "From here northward | I shall make a fire," said he. Then there he sat down. Then he put the pitch | in front just like water and he set fire to it. (20) Then he shook the fire. There northward all over | the north was burning the earth and the grass. A little ways from there | he went. Then in front he stirred it with flint (?). | Next there northward there in front he stirred it. | Eastward he went. Then the storm clouds discovered him. Then they said, (25) "Behold," said they, "maybe it is Kaupʻa·tɑ′-Man who is burning the country," | thus said the storm clouds. "Enough," said they, "let us extinguish it," said they, "and | let us kill him," said the storm clouds. "Then let us
126 do so," said the storm clouds. (1) "Hurry up," said the storm clouds. Then after a while all around | above clouds came up. Then all around it was raining. The storm clouds arrived there. | Alongside eastward they were running and mixed were flames and | water, for Kaupʻa·tɑ′ was surrounded (5) by flames and was ablaze. That far he went there to the west | gap. |

Thus it was. Long ago Kaupʻa·tɑ′ was burnt and died. That | long is my aunt's backbone. |

127 *Sun-Youth.*

(Told by Ko·′tʸɛ, 1919).

Long ago. — Eh. — Long ago, Yellow-Woman and Blue- | Woman and Red-Woman and White-Woman lived in the west at Wɛ·′nimaTse, | there to the east, there they were every day making baskets, and | they also painted them and at that time they were very bashful. (5) Just always in the morning young men | were going there. They carried up dresses. First | came from the north Yellow-Young-Man. | He arrived there in the morning. He spoke thus, "How are things?" said he. "It is well," | said the Yellow-Women. "I came to this place," said the (10) youth. "Why did you come?" said the Yellow-Women. | "For this reason, I want to marry Yellow-Woman," said the youth. "To my house | I'll take you," said the youth. "Indeed?" said | Yellow-Woman. Then she stood up. Then they went to tell their mother, | "Come down in." Then their mother came down into the

house. (15) Then the youth said to her, "Are you here?" said | the youth. "Yes," said she. "Maybe you want something," said | their mother. "Yes," said the youth. "This I want. | I want to take Yellow-Woman to my house," said the youth. | "Indeed?" said their mother. "Just wait," said she. (20) Then their mother entered the north room and | she brought out there southward yellow cornmeal. Then she put it down there. | Then the mother of Yellow-Woman spoke thus, "Enough," said she. | "Come here now, youth. Stand up." Then the youth | stood up there. Then there in the west he arrived where the corn-meal was. (25) Then the mother of Yellow-Woman spoke thus to him, "Youth," (1) said she. "Go ahead," said 128
the mother of Yellow-Woman. | "(Take) this corn meal. If there on the north wall sticks | this flour, then you may take | my daughter, Yellow-Woman," said their mother. "Indeed?" (5) said the youth. "Let me try." Then he took up | the flour. Then there northward threw the corn-flour | the youth. Then it stuck. Then spoke thus the mother of | Yellow-Woman, "Enough," said she. "My daughter Yellow-Woman, | now the youth will take you to his house (10) northeast," thus said Merina·'k'o·, | the mother of Yellow-Woman. Then she asked the youth, whether he had | brought clothing"; thus she said to the youth. Then thus said | the youth, "Yes," said he. Then, "Let me see." Then | he untied it. Then Merina·'k'o· saw it. Then this dress (15) was all yellow. Then Merina·'k'o· spoke also thus, "Go | ahead, my daughter, Yellow-Woman, try this clothing | and see if it is becoming," said Merina·'k'o·. Then Yellow- | Woman stood up. Eastward she went out. Then the youth | took up the woman's dress and afterwards he took up the blanket (20) and shoes and also the belt. Then dressed herself | Yellow-Woman. She put on the blanket and tied on the belt and | put on the shoes. Then Yellow-Woman spoke thus, "Mother, Merina·'k'o·," | said she. "Not becoming is," said Yellow-Woman, | "this dress."—"Why?" said her mother Merina·'k'o·. (25) "Because," said she, "not becoming is this | clothing, for I am yellow and this clothing is yellow. | Therefore it is not becoming to me. Therefore (1) the youth can not take me to his 129
house. | Oh my, I am ashamed that my clothing should be yellow," said | Yellow-Woman. Then her mother Merina·'k'o· spoke thus, "Go | then," said she. "Give it back to the youth." Then she (5) gave it back to the youth. "Enough," said their mother, Merina·'k'o·. | "My daughter, Yellow-Woman, does not like this | dress," said Merina·'k'o·. Then Merina·'k'o· spoke thus, | "Is that so?" said she. Then on his part the youth spoke thus, "Permit me to go | to my house."—"Go ahead," said to him Merina·'k'o·. Then (10) the youth went out.

There northward he went, having tied up his clothing | again. |
Then again in the morning another youth came from the west, | Blue-Youth. He went there. In his turn he arrived there, | there in the house of the Yellow-Women. Then the youth entered. (15) Then he spoke thus, "How are things?" said he. "It is well," they said. Then | Blue-Woman spoke thus, "What do you want, youth, that you come here?" | said she. "This," said he, "I want to take you to my house," | said the youth. Then Blue-Woman spoke thus. She said, | "Let me call our mother Merina·'k'o·," said (20) Blue-Woman. Then she called her. Then Merina·'k'o· went in there. | She spoke thus, "Are you here?" said she to the youth. | "Yes," said he. "What do you want, that you come here?" said she to him. "This, | I came for Blue-Woman," said the youth. "Indeed?" said | again Merina·'k'o·. Then Merina·'k'o· entered the west room. (25) She brought out blue flour. Then she put it down there | and Merina·'k'o· spoke thus, "Stand up here," said she to the | youth. Then the youth stood up and
130 there westward (1) he went. Then Merina·'k'o· spoke thus, "Go ahead, take up | this blue flour," she said to the youth. Then | he took it up. Then Merina·'k'o· spoke thus, "There on the west wall | is a shell. Throw this flour westward," (5) said Merina·'k'o·. "If it sticks, then you will take Blue- | Woman," said Merina·'k'o·. Then the youth twestward | threw the blue flour. Then it stuck there at once. Then | Merina·'k'o· spoke thus, "Enough," said she, "come here, my daughter," | said she to Blue-Woman. Then she went there. "Stand up here," (10) she said to her. Then she also spoke to the youth, "Did | the youth bring clothing here?" said she to him. Then the | youth spoke thus, "Yes," said he. "Here I have the clothing," | said the youth. Then the youth untied the clothing. Then | first he gave her the woman's dress, then the belt, then (15) the blanket he gave to her. Then | Blue-Woman put it on. Then Blue-Woman spoke thus, | "Mother," said she, "this is not becoming to me," said | Blue-Woman. "Why?" said Merina·'k'o·. "Because," said she, | "this dress is all blue," said Blue-Woman. (20) "Indeed?" said her mother, Merina·'-k'o·. "Then give back | to the youth his dress." Then the youth received it back. Then | their mother Merina·'k'o· spoke thus, "Here take it, youth. | Blue-Woman does not like this dress," said | Merina·'k'o·. "Indeed?" said the youth. Then (25) the youth wrapped up again the dress and the youth spoke thus, | "Permit me to go," said he. "Go ahead," said their mother | Merina·'k'o·. Then the youth went
131 up. He carried the dress (1) on his back. Then he went westward. |

Then again in the morning there from the south a youth | came.

Then he arrived there at Yellow-Women's | house and he went in. The youth spoke thus, "How (5) are things?" said he. "It is well," said the Yellow-Women. "Sit down." | Then the youth sat down there. Then, "What | did you come for?" said Red-Woman. "I came for you," said | the youth. "Indeed?" said Red-Woman. "Let me | call our mother Merina·'k'o·," said she. Then (10) she called her. Then Merina·'k'o· came down. Then she spoke thus, | "Did you come here, youth?" said she to him. "Yes," said the youth. "Do you want something, that you came?" said to him Merina·'k'o·. "This | I came for, for Red-Woman, your daughter," said the youth. | "Indeed?" said Merina·'k'o·. Then Merina·'k'o· went into the south room. (15) Then northward she brought out red flour. | Then she put it down. Then she spoke thus, "Come here, | youth, stand up!" said Merina·'k'o·. Then the youth | stood up. Then he went eastward and Merina·'k'o· said, | "Take up this flour," said Merina·'k'o·. There to the south wall (20) throw it. "If it sticks, you will take | Red-Woman," said their mother Merina·'k'o·. Then the youth | threw it to the south wall. Then it just | stuck there. Then their mother Merina·'k'o· spoke thus, "Enough," said she. | "Come here, my daughter, Red-Woman. Stand up," (25) said she, "here where I stand, stand down here," said | Merina·'k'o·, and Red-Woman went there. Then down there | she stood and Merina·'k'o· spoke thus, "Did he bring a dress?"—(1) "Yes," said the youth. Then he untied 132
the dress. First | the dress, then the belt, and then the blanket and the shoes. | Then he gave them to Red-Woman. Then the youth spoke thus, "Here they are. | Put them on, Red-Woman," said the youth. Then she put them on. (5) Then Red-Woman spoke thus, "This," said she, "is not | becoming to me," said Red-Woman. "Why?" said | her mother, Merina·'k'o·. "Because the clothing is all red," | said Red-Woman. "Indeed?" said Merina·'k'o·. Then | Merina·'k'o· spoke again, "Give back the dress (10) to the youth," said Merina·'k'o·. Then she gave back to the youth | the dress. Then | the youth tied up the dress. Then he spoke thus, "Permit me to go," said the youth. Then he put it on his back again. | Then he went out and he went southward. There southward he went. |

Then there in the east where Sun-Youth lives, he spoke thus, (15) "Mother," said he. "Yes," said his mother. "Permit me to go," said he. | "Let me get Yellow Women," said he. "There in the west," said Sun- | Youth, "they are very bashful. Just every | day the young men go in there and they never | consent to be taken by the young men. Therefore, (20) I will go for them. I'll get the Yellow-Women. | Tomorrow morning you will wait here," said Sun- | Youth. Thus he

said to his mother. Then in the morning went Sun- | Youth. He took along his flute and underneath | he put his beautiful butterfly. Then there westward went (25) Sun-Youth. He went after the Yellow-Women. Then | he approached the house of the Yellow-Women. There was a juniper tree. | Then he reached there in the west and there he sat down. Then he spoke to his animal, (1)
133 "Go ahead," said he to him, "get them. They are still making baskets in the south," | said he to his butterfly. Then the butterfly | spoke thus, | "Indeed?" said he, "Permit me to go," said the butterfly. Then the Sun-Youth spoke to him thus, "My dear, be careful, (5) do not let the Yellow-Women catch you soon, but fly zigzag," said he to him, | "and you will fly away," said Sun-Youth to the butterfly. "All right," said the butterfly. "I'll wait for you right here," said Sun-Youth. Then westward went the butterfly | alone. Sun-Youth was there where the juniper (10) tree stood, there to the east side. Then the butterfly flew westward. There in the west he | arrived. Then he went there into the house of the Yellow-Women. Not at once | they saw the butterfly flying about there. Then suddenly up | looked Yellow-Woman. Then she saw it. Then she spoke thus, "Ah!" | said she, "behold, this beautiful flying animal," said (15) Yellow-Woman. Then the other Yellow-Women also saw it. | And for a while they watched to see what kind were its body and its wings. | Then they said, "Let us," they said, "catch it," they said. Then | all of them stood up. Then they took their blankets | and they just tried to throw them on it. And there in the west (20) they chased it all around. After a little while it flew up | and they were taken eastward. They tried to strike it | and they were taken far away. | There in the east an old man was sitting with a crooked knot of hair | in the nape of his neck. There eastward the butterfly went in. Then disappeared (25) the butterfly. Then suddenly there in the east when they came to the juniper there at the southeast corner an old man[1] was sitting. Then | they saw him. Then the Yellow-Women
134 spoke thus, "Oh," they said, (1) "Dear me," they said, "behold this, an old man is sitting there," they said. Then | they arrived there. They asked him, "Which way did the butterfly fly?" | and also, had he not seen it, they asked him. Then spoke thus | the old man, "I did not see it," said the old man. (5) "Indeed?" said the Yellow-Women. Then again spoke thus | the Yellow-Women, "Don't you know where there is some | water?" said the Yellow-Women. "We are very | thirsty." Then the old man spoke thus, "Indeed," said

1. Sun-Youth had taken the form of an old man.

he, | "I know," said the old man. Then the Yellow-Women spoke thus, (10) "Will you take us there?" said the Yellow-Women. "Behold, I'll | take you there," said the old man. Then eastward he took them. | Very near to his house took them Sun-Youth. | Then the old man spoke thus, "Here," said he, "behold, keep quiet," said he. | "Behold the pigeons are talking," said the old man. Then (15) the Yellow-Women heard the pigeons were talking. | "Hoo-oo, water-hole, water hole," | Then the Yellow-Women heard it. "Let us go and drink," | they said. Then northward they went. Then there in the north arroyo, | the Yellow-Women saw a water-hole. There was water. (20) Then northward down went the Yellow-Women and the old man. | Then he said, "Here it is," said the old man. Then | the Yellow-Women drank. Then the Yellow-Women spoke thus, | "Grandfather," they said, "where do you live?" said the Yellow-Women. | Then the old man spoke thus, "In the east, there is a little (25) village. There I live," said the old man. Then | the Yellow-Women spoke thus, "Take us there, to your house," (1) said the 135
Yellow-Women. "Come along," said the old man, | "I'll take you." Then eastward they went, and there to the east he led them. | Suddenly they came near and then Sun-Youth's | mother saw them. Then she spoke thus, "There east, daughters-in-law," (5) said the mother of Sun-Youth. Then eastward they went. | Here in the east they came to the house of the old man. Then the old man spoke thus, | "Here, mother, I brought the Yellow-Women." | "Come in here northward, daughters-in-law," said the Sun-Youth's mother. Then first northward went in the old man (10) and into the north room he went in. Then spoke thus the mother of | Sun-Youth, "Did you come, Yellow-Women?" | said she. "Yes," they said. "Sit down," said the mother of Sun-Youth. | Then they sat down. Then after a while from the north room | came out Sun-Youth. Then the Yellow-Women said, (15) "Sister," they said, "here from the north came out a man. He will be my husband," | they said. They vied with one another. Then one of the Yellow-Women | spoke thus, "You may have the one who went into the north room. | The old man may be your husband," said one of the Yellow-Women. Then | the mother of Sun-Youth spoke thus, "Don't quarrel," (20) said she. Again she spoke thus, "Come here," said | K'apo·'na·'k'o. Then the Yellow-Women went into the east room. | Then K'apo·'na·'k'o spoke thus, "Here is clothing, whatever | suits you, you may put on," said K'apo·'na·'k'o. Then | the Yellow-Women dressed themselves. Then K'apo·'na·'k'o spoke thus, (25) "Enough," said she. "Go ahead, draw water." Then they took | jars. Westward they went. There from the

west spring there | they drew water. Then when they came back, (1)
136 K'apo·'na·'k'o spoke thus, "Tomorrow," said she, "the corn here in the north room, | what I have there you will grind," said K'apo·'na·'k'o. "All right," said the Yellow-Women. Then one of the Yellow-Women | went out and outward there to the south she went. (5) There snake-weed was growing. Then she arrived there in the south; then | Old-Woman-Spider was sitting there. Then she spoke thus, "Granddaughter," said she. | And Yellow-Women spoke thus, "Yes," said she. "I'll te'l you this. | Tomorrow K'apo·'na·'k'o's son will kill you. | Therefore I'll make medicine for you," said Old-Woman- (10) Spider-Woman. "Wait here for me a while," said | Old-Woman-Spider-Woman. Then there downstairs went Old-Woman- | Spider-Woman. After some time she spoke thus, | "Take this, granddaughter, this medicine. Rub your whole body with it | tomorrow morning, for K'apo·'na·'k'o will take out (15) her mean bees and wasps," | said Old-Woman-Spider-Woman. Then Yellow-Woman spoke thus, | "Let me take this medicine," said Yellow-Woman. | Then there north she went. Then here in the north she arrived at K'apo·'na·'k'o's | house. Then she told her sisters. Yellow-Woman spoke thus, (20) "Oh," said she, "I have been told that tomorrow K'apo·'na·'k'o's | bees and also her wasps, with these | she will punish us; thus said Spider-Old-Woman. | Grandmother spoke thus. Therefore she made this medicine for me. | Thus said Old-Woman-Spider Woman. Then she spoke again thus, (25) 'Tomorrow morning she will take all your clothing from you,' | thus said Spider-Old-Woman, 'Therefore this | medicine rub over your whole body,' said (1)
137 Woman-Old-Spider." —"Indeed?" said Yellow-Woman. | "Give it to us," said she. "Thus grandmother, Spider-Old-Woman told me. This | medicine we shall rub all over our bodies," said Yellow-Woman. Then in the morning K'apo'na·'k'o spoke thus, "Go ahead," said she. (5) "Take off your dresses," said K'apo·'na·'k'o. Then the | Yellow-Women took off their dresses. Then K'apo·'na·'k'o spoke thus, | "Come out here to this grinding place." Then went there | the Yellow-Women. Then she carried the corn there, four baskets full. | "Take this," said K'apo·'na·'k'o, "whoever fills her baskets first (10) and who grinds all, shall marry my son," | said K'apo·'na·'k'o. Then they ground. After a little while | Yellow-Woman spoke thus, "Let us," said she, | "rub the medicine on ourselves," said Yellow-Woman. Then | they rubbed it on. Then after a while K'apo·'na·'k'o let out (15) the bees and wasps. Then northward they went and | their whole bodies were covered with them, but they could not sting them. | Then after a while K'apo·'na·'k'o peeped in. | Then she saw that

they had not been stung. Then spoke thus | K'apo·'na·'k'o, "Enough," said she. "Now come out westward." (20)Then there westward went out the Yellow-Women. "Enough," said | K'apo·'na·'k'o, "put on your dresses again. Now Sun-Youth | will take you back to your house," said K'apo·'na·'k'o·. | Then they dressed again. Then K'apo·'-na·'k'o spoke thus, | "Go ahead," said she to them. "Never refuse again to marry," (25) said K'apo·'na·'k'o. "All right," said the Yellow-Women. | Then Sun-Youth took his flute. | He said, "Go ahead," said he, "I'll take you." Then westward they went. (1) In the west 138
they arrived, from there in the east where they had been taken. Then spoke thus | Sun-Youth, "This, my butterfly, will take you," | said Sun-Youth. Then again | Sun-Youth spoke thus, "Here these flowers, let me give you," (5) said he. Then he gave them flowers. "With these you will take | my butterfly," said Sun-Youth. | Then there westward went the Yellow-Women to their house. | After some time they got there. When they approached | their mother Mɛrina·'k'o· saw them. "Oh," said she, (10)"are you coming?" she said. "Yes," they said. Then "It is good," | said their mother. Then down-stairs they entered. Then their mother | spoke thus, | "Did you see him?" said their mother Mɛrina·'k'o·. "Yes," said the Yellow-Women | "Our mother K'apo·'na·'k'o said, 'Go ahead,' said she, (15) 'Don't refuse to marry,' said K'apo·'na·'-k'o." — "It is good," ' said Mɛrina·'k'o·. Then the Yellow-Women | peacefully made baskets. |

That long is my aunt's backbone. |

Sunrise. 139

(Told by Katie Day, 1920).

Long ago. — Eh. — At Acoma. — Yellow-Women were always making baskets. | When they were making baskets a butterfly went there. | They were very averse to marrying. Then the sisters said, "Behold, it is very pretty. | Let us run after it." Then they ran after it. They went out up. (5) Up to the south they went. They climbed down the plaza and down at the east door, | southwest of the church, they climbed down. They tried to strike it | with their back cloths. Two juniper trees were standing there in the middle east. | They went through between them. They came out in the east. There an old man was sitting, Bent-Knot-of-Hair-in-the-Back-Living-at-Sunrise, | was holding his flute. Then his butterfly flew eastward (10) and went into the flute. "Are you here?" | said the Yellow-Women to him. "Yes," said he. "What are you doing

there? " | — " Nothing, " said he. " Did you not see a butterfly flying eastward? | Where did it go to? " — " I don't know, " said the old man. | " I did not see it. " — " Why? We want it. We were making baskets (15) and therefore we want it. " — " Indeed? " said the old man. " Behold | here is my house. " — " Where do you live? " — " There in the east across the hill, at the east | corner. Flowers are very beautiful there. You may get as many as you want. " | — " Let us go, " said the Yellow-Women. They went to the east | but he lived very far away. He just lied to them. (20) Away off at Sunrise he lived. Then they went far away. They became thirsty. | There was no water. Then they said to him, " We are very | thirsty. " — " Wait when I go up. I shall sing like a pigeon. " | There was no water. Then he made water and like a pigeon | he sang,

(25) " Hoo oo, here is water, water. "

140 (1) Then the Yellow-Women went up there. They arrived above there. Then they drank. | " Oh, we are very tired, " they said. " Then take a rest, " | said to them Living-At-Sunrise. " May-be you will want to take a nap | for a little while. " Then they rested. Then they went down (5) and they slept there. When they awoke he said to them, | " Now let us go. " — " Maybe your house is very far. " They had no | dresses on. " Oh, it is only a short distance. We go eastward. | Up the hill, below it, in the east is where I live. " — " Let us go, " | said the Yellow-Women. " When we get eastward up the hill (10) below in the east are many flowers. " But | his house was still far away. Only with his supernatural powers he | made it that way. They went down eastward. When they came to the top in the east their house | was visible. Then his mother came outside. | She swept the house. Then she saw them. They were coming from the west. (15) " Come down here, daughters-in-law! Step down here! " Then they arrived. | They ate. Now Sunrise was a very old man. | It was only a mask. While they were eating, he entered the north room of his house. | He took off his dress. Then he came out southward. | He was very handsome. He had turquoise earrings. Then the Yellow-Women (20) were much ashamed. " Oh, sisters, he will be my husband, " they said. They did not | recognize him, but it was the old man who had taken them there. | When they had eaten enough he said to them, " Here around this room is | my corn of all colors. There are four rooms for you. | Whenever a woman grinds everything around the room, then (25) I let her go. " If she did not grind all, he would kill the women. | In the evening one of them

went out. She was crying all the time. | Then the Spider-Old-Woman heard her. She said to her, " Poor granddaughter, (1) why do you 141
cry? " — " If everything in the four rooms | we grind he will let us go. " — " Indeed? All right, granddaughters. Now act like [true] women. I shall help | you. He has very many mosquitoes, horse flies (5) and bees. He will let them out when you are grinding. Don't | stop. I shall take my turkeys from here. " Then | she took them there. She fed them. They passed off flour. | They did not really grind it. Only by eating | they ground it. Soon they had ground it all. (10) Then they went back. They | packed up every kind of clothing. They took back the dresses. Then | they entered their house. They took their packs | down. They went downstairs and their things were just | where they had left them. |

Ts'ɪnʒma·'ckorowài'. 142

(Told by KO·'TʸE, 1921).

Long ago. — Eh. — There in the northwest long ago there | Yellow-Women lived with their mother K'apo·'na·'k'o. There they lived. | They all together always made baskets there downstairs and also there | downstairs in the middle of the west wall they fastened a pretty (5) white shell, for the Yellow-Women were very averse to marrying; therefore | the white shell hung there. Early in the morning | from the north a handsome youth came. He | arrived there. Then he climbed up and he entered downward. He said, " How are things? " said he. | " It is well, " said the Yellow-Women, " maybe you want something? " — " Yes, " (10) said he, " I shall take home this Yellow-Woman, " said he. " Indeed? " said they. | " Then let us tell our mother. (Let us see) what she will say." Then | Yellow-Woman stood up. Then she went out upward. There above | was their mother. She was making wafer bread. Then said | Yellow-Woman, " Mother, " said she. " Let me tell you this. Downstairs below (15) the hatchway a youth has arrived. To his house | he wants to take me. " Then their mother said, " Let us go, " said she. | Then they went in. Then their mother spoke thus, " Have you | arrived, young man? " she said to him. " Yes, " said he. " Maybe | you want something, " said their mother. " Yes, " said he. (20) " I shall take home that Yellow-Woman, " said he. " Indeed? " said she. | " Wait a while, " said their mother. Then she went into the north room. | After a while southward sweet yellow cornmeal | she brought out. Then she put it down in the west corner. She said, |
" Youth, " said she, " stand up here, " said (1) their mother. Then 143
he stood up in the west. Their mother said, " Let us go, | youth!

With this sweet corn meal four times against the west wall | you will throw. If you do not have bad luck, then the fourth time | it will stick. Then the white shell will agree and so (5) you may take Yellow-Woman to your house. Now go ahead." | Then the youth took up the sweet cornmeal and threw it against the west wall, | but it did not stick. Then again took | the youth the sweet cornmeal and again he threw it against the west wall. | Again it did not stick. Again took (10) the youth the sweet cornmeal and threw it against the west wall. Again | it did not stick. Then said the mother of Yellow-Woman, | "Now go ahead for the last time and throw it there westward," said she. "Let me do so," | said the youth. Then he took up the sweet cornmeal and he threw it westward | and now the meal stuck. Then spoke thus the mother (15) of Yellow-Woman, "Enough," said she, "now my daughter, Yellow-Woman | you may take. So it is all the time. Thus | the Shell-Man has agreed." — "All right," said Yellow-Woman. | Then the youth went eastward. There he sat down | and he untied the (bundle of) clothing. Then he said, "Now come here, Yellow-Woman," (20) said he. "Now dress in this clothing," said the youth. Then Yellow-Woman went eastward. | She put on the shoes and next she put on the dress and next | she tied up her hair in her neck and now she put on the back cloth and | next she put on the turquoise earrings and next (25) she put on her neck beads. Then Yellow-Woman spoke thus. To the north | she turned and she said, "Is it becoming to me?" she said. | "Indeed?" they said. Then she herself said, "This is not (1)
144 becoming to me," she said, "because if somebody is yellow and this | clothing is all yellow, therefore it is not becoming to me," | said she. "Take it, youth! Take back your clothing. | It is not becoming to me because the clothing is all yellow," (5) said she. "Well then," said the youth. Then | he took it back. "Permit me to go," said he. "Go," said the | Yellow-Women. Then the youth went out and he went to his house. |

Then again in the morning from the west a handsome youth | came. He said, "Permit me to go, mother. After Blue-Woman (10) let me go," said he. "They are in no way willing to marry," | said he. "Well, go," said the mother of the youth. Then | he tied up clothing and put it on his back. He went to the east. | He arrived in the east, climbed up and he entered downward. "How are things?" said he. "It is good," | said the Yellow-Women. "Sit down," they said. Then he sat down and they all said, (15) "Maybe you want something, youth," | they said. Then he said, "Yes," said he. "I want to take home this Blue-Woman," said he. "Indeed?"

they said. Then Blue-Woman stood up. | She climbed up. Upstairs their mother was grinding. Then | Blue-Woman said, " Mother, " said she. " Yes, " said their mother. " That one (20) came to take me home, " said she. " Let us go downstairs first. Let us go, " | said she. Then they entered downstairs. Then their mother said, " Did you arrive here, youth ? " said she. " Yes, " said he. " Maybe you want something ? " | " Yes, " said the youth. " I shall take home this Blue-Woman, " | said he. " Indeed ? " said she. Then she entered the north room. (25) After a while she brought out southward blue sweet cornmeal. | Then she put it down in the west corner. She said, " Youth, | stand up here, " said she. Then stood up (1) the 145
youth. He went to the west. Then she said to him, " With this sweet cornmeal | you will throw four times against the west wall. | If you have good luck, it will stick, " she said to him. Then he took it and westward | he threw it. It did not stick. Again he took it (5) and he threw it westward and again it did not stick. Again he took it. | Westward he threw it and again it did not stick. Then | said their mother, " Now go ahead, the last time, " said she. Then again | he took it and threw it westward and now it stuck. Then | she said, " Enough, " said she, " Shell-Man agrees, " said she. Then (10) the youth went eastward. He sat down there and the youth said, | " Now stand up Blue-Woman, " said he. Then she stood up. | Then she went east. He said, " Now | stand up here, " said he. Then he untied the clothing. " Take this. Put on the moccassins. " | Then she put on the moccasins. Next she put on the dress. Next (15) she put on turquoise earrings. Next she put around her neck beads. | Next she tied her hair in her neck and next | she put on the back cloth. Then the youth said, " Now | turn around to the northwest. " Then Blue-Woman said, | " Is it becoming to me?" said she. " Indeed ? " they said. Then she said (20) " It is not becoming to me, " said she. " My moccassins are blue | and blue is my dress and blue is my manta and also | I am blue, " said she. " Youth, take this dress. " — " Give it to me, " | said the youth. Then Blue-Woman undressed entirely | and the youth packed it up again. Then he said, " Permit me to go. " (25) " Well go, " they said. Then he went out upward and went to the west. |

On the following morning a handsome youth from the south said, | " Mother, " said he, " I shall take this Red-Woman, " said he. (1) Go ahead, " said the mother of the youth. Then he went northward. | 146
He also carried a dress on his back. After a while in the north | he arrived. He climbed up. He entered downward. " How are things ? " said he. " It is well, " said | the Yellow-Women. " Sit down, " they

said. Then he sat down. Then said (5) the Yellow-Women, " Maybe you want something, youth. " | " Yes, " said he. " I come to take this Red-Woman, " said he. | " Indeed? " they said. Then again Red-Woman stood up. | She went out upward to their mother. She went to tell her that somebody had come for her. Then said | Red-Woman, " Mother, " said she. " Yes, " said her mother, " Someone has come for me, " said she. (10) " First let us go down, " said she. " Let us go. " said she. Then | they entered downward. Then their mother said, " Did you come here, youth? " | said she. " Yes, " said he. " Maybe you want something, " | said she. " Yes, " said he. " I come to take this Red-Woman, " said he. | " Indeed? " said she. Then their mother went into the north room. After (15) a while she brought out southward red sweet cornmeal. | She put it down there. Then she said, " Youth, stand up here, " | she said. Then he stood up. He went to the west. Then said their | mother, " You will throw this four times. If you have good luck | it will stick, " said their mother. Then the youth took up (20) the sweet cornmeal. He threw it westward, but it did not stick. | Again he took it up and threw it westward. It did not | stick. Then again he threw it westward. It did not stick. | Then said Red-Woman's mother, " The last time, " said she. | Then again he took it and threw it westward and now (25) it stuck. " Enough, " said she. " Shell-Man agrees, " said | their mother. Then the youth went eastward and sat down. | He said, " Now stand
147 up, Red-Woman, " and so (1) she stood up. She went to the east. When she was standing there, | he said, " Now put on this dress, " said he. Then untied | the youth the clothing. He said, " Now Red-Woman put on these moccassins, " | and she put on the moccasins and next she put on the dress and next she put on (5) the belt and next she put on the manta and next | she put around her neck the beads and next she tied up her hair in her neck | and next she put on the turquoise earrings. Then the youth said, | " Enough, " said he. " Now turn to the west, " said he. Then | Red-Woman turned to the west. She said, " Is this (10) becoming to me? " said she. " Indeed? " said the Yellow-Women. | Then she said, " This is not becoming to me, " | said she. " Red are my moccasins and red is my dress and also | red is my belt, and also red is my manta, " said she. | " Now take your dress, youth, " said Red-Woman. (15) " Very well, " said he. Then she took off all her clothing and the youth | took the dress. He tied it up again and put it on his back. | " Permit me to go, " — " Very well, " said they. Then he went out upward and southward | he went to his house. |

Early in the morning Sun-Youth knew about it. He said, (20)

" Oh wonder, indeed, the Yellow-Women do not want to marry, " | said he. " Now let me go to get them, mother, " said he. " All of them | I shall bring," said he. " And when I bring all of them here | you shall kill them, " said he. " Very well, go, " said his mother. Then the next day very | early in the morning, he took his old shirt and he took his flute (25) and into it he put his beautiful butterfly. | Then westward and there from the northeast he came. He came [to the edge] at | Yellow-Women's house, to the southeast on a hill. (1) There he 148
sat down. Then he said, " Now go ahead, my butterfly, | go after the Yellow-Women. I shall wait for you here, " | said he. Then for a while Sun-Youth on his flute | played and then the butterfly flew westward. It arrived in the west and went in down. (5) Then it flew about down-stairs. The Yellow-Women saw it and | said, " Ah, " said they. " How very delightful is this pretty butterfly, " they said. | " Let us catch it, " they said. " If we catch it we shall make designs just like it, " | they said. Then they stood up. Then they took their back-cloth and | ran about inside trying to throw (over) it their back-cloths, (10) but they never caught it. Then it escaped upward. Then they went out. It flew away from them downward and they climbed down, | the Yellow-Women. It took them eastward and they followed it eastward. When half-way | eastward it had taken them they took off their dresses and next | they tried to strike it with them. Then farther to the east they took off their mocassins and (15) next they tried to strike it with them. It took them up eastward and all | their dresses they took off, and they ran after it, just | naked. When they came up to the east top of the hill, | they lost the butterfly but in the flute of the youth | it had already entered. When they came up there to the juniper (20) place, an old man was sitting in the east corner. They saw him | and they said, " Oh, terrible, an old man is sitting there, " | they said. Then they went northward. " Are you here? " they said to him. " Yes, " | said the old man. " Didn't you see a butterfly? | It flew here eastward, " they said. And the old man said, " No, " (25) said he. " I did not see it, " said he. " Indeed? " they said. Then | they were very thirsty. The Yellow-Women said, " Let us | ask him! maybe there is water here somewhere. " They said, " We are very | thirsty, " said the Yellow-Women. Then they said, " Don't you (1) know if there is water here somewhere? We are 149
very thirsty, " | said the Yellow-Women. " Indeed? " said the old man. " Come here, " | said the old man. Then he stood up. " When I go, | follow after me, " said he. He took them a little (5) to the east. There inside in the north was a spring of | water. Then the old man said, " Wait here | a while. Stand here for a while. Let me look

for it here in the north inside. Maybe | there is water there. If there is water, then it will sound like a pigeon, " said he. | " How will it sound ? " said the Yellow-Women. " Thus will call the pigeon,

(10) hoo oo water, water,"

said the old man. " Then from there northward down | you will go, " said he. " Very well, " said the Yellow-Women. Then | the old man went north downward. He arrived down below in the north. When below | he arrived in the north where there was water, on the stone he sat down. (15) He untied medicine, sound-sleeping-medicine. Then down he put into the water | the medicine and after that he said, |

" hoo oo water, water."

When the Yellow-Women heard it they said, " Let us go. | There is water, " they said. Then they went down north. When they arrived down below at the water (20) they sucked it up and drank. Then after a while they said, | " Oh, " they said. " I am very sleepy, " they said. " I too, | behold, " they said. Then they said, " Let us tell the old man, " and | they said to the old man, " We are very sleepy, " they said. " Indeed ? " said the old man. " Here in the shade (25) we shall lie down. For a little while let us sleep, " they said. Then | you shall watch us so that nobody may touch
150 us, " (1) said the Yellow-Women. " Yes, " said the old man, " I shall watch you. " | Then the Yellow-Women lay down and slept. Then said | the old man, when the Yellow-Women were sleeping, " Now come, | young men, from all around. Here the Yellow-Women (5) wo do not want to marry are lying asleep, " said the old man. Then | the youths came from all around. The old man said to them, " Did | you come, young men ? " — " Yes, " they said. " I am Sun- | Youth. I called you. These Yellow-Women | are very averse to marrying and therefore I have caught them today. (10) I am going to punish them and I shall kill them, " said he. " Indeed? " said the young men. | " Therefore I have called you. " — " Very well, " said the young men. | " It is good, " they said. " Now I'll take them to my house. " | " Go ahead, " said the young men. " Now permit us to go, " said | the young men. " — " Go ahead, " said the old man, Sun-(15) Youth. " This is the reason why I called you, " said | Sun-Youth. Then the young men went away. | After a while Coyote-Young-Man arrived there. Then he said, " How are things? " said he. " It is well, " said

to him Sun-Youth. | " You called the young men, " said he. " Yes, " said Sun-(20) Youth. " Here lie asleep the Yellow-Women | who do not want to marry. I am going to punish them. I shall take them to my house, " said | Sun-Youth. " That is good, " said Coyote-Youth. | " For that reason I called you, " said Sun-Youth. " Now | I'll take them home. " — " Indeed? " said Coyote-Youth. (25) " Now permit me to go. " |

After a while the Yellow-Women woke up. | They arose and they said, " Oh, this is terrible. Maybe the old man | did something to us, " they said. The old man said, " No, (1) you poor ones, nobody 151
did anything to you. I watched you well, " said he. | " Indeed? " said the Yellow-Women. Then the old man said, | " Let us go. At least you have had a good drink. Now | let me take you down to my house, " said the old man. Then drank (5) the Yellow-Women. " Now let us go, " said the old man. Then eastward | he took them. The old man went ahead. Then | he sang, |

> " Northeastward I am taking Yellow-Woman, Blue-Woman, Red-Woman | and White-Woman, " |

(10) thus said the old man. Then his mother said there from the east, " My daughters-in-law | are coming with high steps, " said she. Then sang again | the old man, |

> " Northeastward I am taking Yellow-Woman, Blue-Woman Red-Woman | and White-Woman. "

(15) His mother said again, " My daughters-in-law | are coming with high steps, " said she. Then he sang again, |

> " Northeastward I am taking Yellow-Woman, Blue-Woman, Red-Woman | and White-Woman, " |

said the old man. Then his mother said again, (20) " My daughters-in-law, are coming with high steps, " said she. Then | again he sang,

> " Northeastward I am taking Yellow-Woman, Blue-Woman, Red-Woman | and White-Woman. " |

Then his mother picked up the ceremonial cornmeal. She arrived at the door and (1) took the ceremonial cornmeal. She opened 152
the door and a path | she made with it (from the altar to the door) for her daughters-in-law. Then she said, " Come in here northward, | daughters-in-law. Have you come? " Then they entered north-

ward | and their mother said, she said again, " Did you come, (5) poor daughters-in-law ? " Then after a while | she gave them to eat. Then they ate. After they had eaten the old man | entered the north room. Then after a while | Sun-Youth came out southward. He was very handsome. On his forehead were | squash flowers and at the sides of his head parrot (10) feathers were tied. Then the Yellow-Women looked. | They were scared. Then they all stood up. | Sun-Youth sat down and said, " Mother, " | said he. " Yes, " said his mother. " Give to the Yellow-Women | dresses, " said he. " All right, " said his mother. Then (15) she stood up. Then she went back into the east room. She opened the door. | Then she said, " Come here, east, daughters-in-law. Come in, " said she. | Then they all entered. Then their mother took down the garments. | She said to them, " Take these garments | and put on whatever suits you. " Thus said their mother. Then they put them on. (20) Then she said, " Go out here westward, " said | their mother. Then they went out westward. Then she said also, " Tomorrow | morning early yellow corn here above in the north room | you will grind. If you grind all the yellow corn, | then my son, Sun-Youths (25) will be your husband. " Thus said their mother to them. " Now | you two go and get water. " Then the two took a jar and a gourd dipper. | They went westward. Then their mother said
153 again, (1) " You Red-Woman and White-Woman, sweep the room, " | thus she said. Then went west to get water Yellow-Woman | and Blue-Woman. There at the west cornfield was the Blue Spring. | There they went to draw water. Then they arrived in the west. They dipped up the water (5) and went eastward. When they had gone a little ways, talked | there in the south Old-Woman-Spider-Woman. She said, " Granddaughters, " thus she said. | " Come here southward, " thus she said. Then Yellow-Woman said, | " Oh, " said she, " somebody is talking to us. Let us go there, " | said Yellow-Woman. Then they put down their jars (10) and they went southward. They arrived in the south and said, " Whereabouts are you ? " — " Here | in the east corner under the snakeweed, " said Old-Woman-Spider-Woman. | After a while arrived there Yellow-Woman and | Blue-Woman. Then Old-Woman-Spider-Woman said, " Oh, poor | granddaughters, have you come ? " said she. " Yes, " they said. (15) " Indeed ? — I want you here. Therefore I called you, " | said she. — " Indeed ? said Yellow-Woman and Blue Woman. Then | she spoke again, " Tomorrow morning the mother of Sun-Youth | is going to kill all of you. Therefore her son | went to get you. Sun-Youth is very angry because, (20) oh dear me, you did not

want to marry. Therefore they want to kill you, | Sun-Youth and his mother. Now then | wait a while for me." — "Go ahead," they tsaid. Then downstairs | went Old-Woman-Spider-Woman. Downstairs in her house she made medicine | which the Yellow-Women were to rub all over their (25) bodies. After a while came up out of the house | Old-Woman-Spider-Woman. She said, "Now, granddaughters, take this medicine. | Tomorrow morning you will rub it all over your bodies," | said she. "Then you will go into the place (1) where the grinding stones are. There you will undress entirely 154
and quite naked | you will be. Then you will keep on grinding. Then her | bumble bees and honey bees and horse flies and her winged | ants she will turn out and thus you will be punished," said (5) Old-Woman-Spider-Woman. "Indeed? It is good," they said. "Now | I shall tell my sister Ts'ɪnʒma·'cKorowai' to help you, so | that you may grind (the corn) quickly." | Thus said Old-Woman-Spider-Woman. "Thus it is, granddaughters. Now | you must be women. (You must have courage) all of you," said Spider-Old-Woman. Then (10) they went northward. They arrived in the north. They picked up their | jars and put them on their heads. They went eastward and arrived in the east. Then | K'apo·'na·'k'o said to them, "Did you come, daughters-in-law?" — "Yes," | they said. Then in the morning she said to them, "Now go up." | They went out upward. Then she said to them, "Now all of you (15) undress," she said to them. "Then come up. Here in the east corner | in the southeast are the grinding stones." They went to the east. "Now go down | into the room," said their mother K'apo·'na·'k'o to her daughters-in-law. Then | she brought in yellow shelled corn in four baskets. "Enough," she said to them. | "If you put all of this early into the baskets, my son, (20) Sun-Youth, will be your husband," said she. "Now let me go in," | said she. Then she let out the bumble bees and the bees | and the horse flies and the winged ants. After a while | they went in northward. Then Yellow-Woman said, "Wait." she said. | "Stop a while." Then they stopped for a while. (25) Then they chewed the medicine and squirted it on their bodies. Then they all (the bumble bees) went out southward. | Again after a while the bees went in. | Again they squirted it on their bodies and all went out southward. Then Yellow-Woman said, | "Now rub on this medicine," said she. Then rubbed on (1) her sisters the medicine. "Now grind," said 155
she. | "Be happy because they cannot sting you," | said she. Then they ground the corn. Then came | after a while Old-Woman-Spider-Woman and Ts'ɪnʒma·'cKorowai'. (5) Then they entered northward and said, "How are things, grandchildren, | Yellow-Woman

and Blue-Woman and Red-Woman | and White-Woman ? " Thus they said to them. " It is well, mother | chief. Did you come ? " they said. " Yes, " they replied. Then the one | sat down in the northeast and the other sat down in the southeast. (10) Then Ts'ɪnɑ-ma·'cKorowai' said, " Now go on, four times | push (the muller) up and down. When right in the east | it is just beginning to be daylight, " said she, " probably | Sun-Youth will come here. He awakens the storm clouds and he goes to hunt | deer from here in the north at the end of the mountain, " said she. " Indeed ? " (15) they said. Then Old-Woman-Spider-Woman spoke, " Let me | look into the north room. Maybe there is still some corn in the north room. " | said she. Then after a while went in northward | Old-Woman-Spider-Woman. Then she carried southward four kinds of | yellow corn. Then she said, " Enough, " said Ts'ɪnɑma·'cKorowai'. (20) " It is all good fine flour, " said she. Next here | Old-Woman Ts'ɪnɑma·'cKorowai' brought out southward a basket. " Take it, " | said she. " Put it on the basket here, " said she. Then they | put it on the basket. After a while it was all put on. " Enough, " | said she. " Now come, granddaughters, come out of the house, " (25) said she. Then all the Yellow-Women went out. " Now | carry this flour into the north room, " said she. Then into the north room | carried it the
156 Yellow-Women. Next four kinds (1) of corn put down into the place of the grinding stones Old-Woman-Spider-Woman | and Ts'ɪnɑma·'cKorowai·'. Then they ground it. Then | they were ready for singing. |

" Hɛyɛ', ɛyɛ·' yɛ'ɛ yaa'ya. In the east at sunrise at Sun-Youth's (5) house the Yellow-Women are grinding |
ɛyɛ' ɛyɛ' ɛyɛ' yɛ yɛ'. "

Then they all ground it. Then they said, " Enough, granddaughters, | put all the flour on the baskets. " They carried all into the north room. | After a while, they said, " Enough, " (10) thus they said. " Now we shall go down, granddaughters, " they said, | " to our house in the south. " Then they went southward. Then | their mother K'apo·'na·'k'o went out and said, " Oh, " said she. | " It is good, " said she, " daughters-in-law. Already you have put it all on the baskets, " said she. | " Yes, " said the Yellow-Women. " It is good, thank you, " (15) said she. After a while came back Sun- | Youth. He went in northward. He carried on his back deer meat. | Then he said, " How is it ? " said Sun-Youth. " Did they grind it all ? " | — " Yes, " said his mother. " Did not you let out the | bumble bees and the honey bees and the horse flies and the winged

ants ? " — " Indeed (20) I did, " said his mother, " but they did not sting them, " said she. " Indeed ? | It is good, " said he. Then he said, " Now put your dresses on," | said Sun-Youth. Then the Yellow-Women dressed again. | Sun-Youth said, " Now, | mother, give them to eat, " said he. " Let us go downstairs, " said he. (25) Then they went in. Then their mother gave them to eat. | After a while he spoke, " Enough, " said Sun-Youth. " Now | after four days, I'll take you to your house, " (1) thus he said. " But first I'll make moccasins for 157
| all of you, " said Sun-Youth. Then he soaked | buffalo hide. After a while it was soaked | and he cut moccasins. Then he measured their feet. Then he made moccasins for them (5) for two days. After three days he finished the moccasins. | Next he made leggings. In the evening he finished all. | Then he said, " Enough, " said he. " Now go, " said | Sun-Youth. Then went there Yellow-Woman and | Blue-Woman and Red-Woman and White-Woman. They sat down. (10) Then he said, " Enough, " said he. " When people increase, | they will not be unwilling to marry, " thus he said to them. | " Now I'll take you to your house | tomorrow. " — " All right, " they said. " Now let me advise you, " said | Sun-Youth. And Sun-Youth spoke again. (15) " Mother K'apo·'na·'k'o, come here ! " Then | his mother went there. " Now give them westward the garments, " | said he. " They shall take the garments to their house, " thus said | her son Sun-Youth. Then she gave them to them westward. | She said, " Here are the dresses, " said she. " For this reason you will be good (20) from now on when people increase, " thus said | their mother. " You will like the men and the young men. | No more you will be reluctant to marry, " thus said | their mother K'apo·'na·'k'o. " All right, " they said. Then said | Sun-Youth, " Now tie up your garments. " (25) They wrapped up their garments. " Enough, " said he. " Now | then you will stand with your face westward and with the rainbow | I shall take you home, " thus he said. Then they went out and went westward. (1) When they had walked down a 158
little distance they stood there. Then after a while | he made a rainbow there around them. Then arrived in the west | Sun-Youth. He took his flute. Then he said, | " Go ahead, " said he. He turned the rainbow four times westward. Then (5) they arrived in the west and Sun-Youth said to them, | " Enough, " said he. " Now go ahead. Go, " said he, and also this, | " My pretty butterfly you will take along. | I will let you have it for a while. Indeed do so (?) | Now you wish to make designs, and you will copy it for a while, (10) for four days. Then you will let it go out after four | days, and it will come back to my own house. Now take it. " | Then they were carry-

ing each her garments in a bundle, and they went westward. | After a while they arrived in the west at their house. " Oh dear ones, " | said their mother, " Where did you come from? " said their mother. (15) " Dear ones, " said she. " Indeed from far east we come. " — " Indeed? " said she. Then | they went in downward. Then downstairs in their house they scattered around inside. | Then they said, " Oh, " they said, " here some things are | scattered, " they said. Then after a while | their mother entered down below. She said, " It is good, " said she (20) " You dear ones, have you arrived? " said she. " Yes, " they said. " Long ago Sun- | Youth took us to his house, " said they. Then said | their mother, " Oh dear ones, " said she. " I had lost all of you, " | said she. " It is good. It is well that he let you come back, " | said their mother. " Now again make clothing (25) and make baskets and make designs, " said | their mother K'apo'na'k'o. |

That long it is.

159 *Tsaiyai'i'iits'ie'e.*

(Told by G^i'mi, 1919.)

Long ago. — Eh. — Acoma. — At Acoma long ago there lived | at that time a bad k'a'ts'ina. Behold, he | stole Yellow-Woman at that time on the plaza in the north | above. The chief's daughter in the morning after sunrise (5) went to get water there at the north spring below. When she arrived in the east below, | already was there Tsaiyai'i'iits'ie'e. From We'nima'tse he came. Then she said to him, " Are you here already? " said Yellow-Woman. " Yes, " | said Tsaiyai'i'iits'ie'e " for I came to get you. Behold, let us go, " said he, | " to We'nima'tse. " — " I suppose it is very far, " said Yellow-Woman. " No, " (10) said he, " it is near. Quite soon you will get there, " said he. | A reed arrow he carried. Then he pulled it out from below. " There | inside go, " said he to her. Then from the top entered in this Yellow-Woman. Then there eastward he threw it. At once in We'nima'tse, there | at the entrance on top above fell down the arrow. Quite quickly the arrow reached there. (15) Behind it he arrived. Then down he took it. | " I came here for you, " said he to her. Then from there downstairs they went in (down) and there westward | they went. There in We'nima'tse at their house they arrived. Then there | for a long time stayed Yellow-Woman. But then in her house | they lost her. Never she came back. Then her sister went down after her to look for her. (20) When

she arrived there, there below was her jar turned upside down. Then | to the west were her tracks. Then up she went. Thus it was that | Yellow-Woman long ago was stolen.

A long time | she stayed in Wɛ·'nima'ʇse. Then she was pregnant. Then said to her | her mother-in-law, " I wish, my daughter, that you might go to your house, " (1) she said to her. " He just might 160
kill you tomorrow. " | —" Very well, " said Yellow-Woman. Then the next morning when it was still early, | she arose and her husband. This man always wakened the | storm clouds at the horizon. Then in opposite directions they went. (5) Then there to the west went Yellow-Woman and in | the west somewhere lived Old-Woman-Spider. There arrived Yellow-Woman. | " Go ahead, granddaughter, run, " she said to her. | Indeed then she ran. A little ways she ran. Then | Tsaiyɤi'ʇʸĭits'icʸɛ knew about it; he followed her. Then there (10) near the meeting place of the k·'a·'ts'inɤ he ran after her. They were going to kill | Yellow-Woman. Then there went the k'a·'ts'inɤ. They | tried to surround her, but they did not catch her. Again | they tried to surround her and again another time. When | the ends met they caught her. Then her husband just took out his knife (15) and with it he killed her at Acoma on the west hill. Thus long ago | Yellow-Woman was killed. She gave birth. After four days | she gave birth. Then to two she gave birth. One was Ma·'sɛɛ·wi and the other | was Uyu·'yɛ·wi. Then two children were born. In | the daytime slept their mother, but at night she walked about. (20) Thus it was. Then there they stayed for some time. Then | they grew up. Then thus spoke to them their mother, " Let us go to Acoma | and (I wish) for women's garments and shirts and shoes; and | boys' shirts you shall ask from your grandfather, | Remembering-Prayer-Sticks. Long ago, already your mother was carried away to the west by (25) ʇsaiyɤi'ʇʸĭits'icʸɛ. And so I wish that for a woman's dress | and for shirts you might ask.[1] " " There on the west | hill, there our mother was killed. " — " Indeed ? " (1) said the chief. " Oh my poor grandchil- 161
dren, " said the chief. | Then he gave them shirts for their mother. Then west | they went. There they arrived. " Here it is, " they said to their mother. | " That is it. It is good, " said Yellow-Woman. Then there (5) they stayed still for some time, for four days. Then to Acoma | they went up. Indeed after four nights, then eastward | they went with their mother to Acoma north above to the Chief's house. Then | four step ladders they went down [into the

1. The narrator here loses the thread of the story and jumps to where the boys are speaking to their grandfather.

house]. Then her sisters | cried. Then in some way she was lost forever. She (10) disappeared. Then she was not seen. Then her children | lived at Acoma. Thus long ago Tsaiyxi'Tʸiits'icʸɛ | and Yellow-Woman did. Then they themselves Ma·'sɛɛ·wi | and Uyu·'yɛ·wi lived somewhere on the top of Acoma with their grandfather, | the chief. At Middle-Top-House Remembering-Prayer-Sticks (there they) lived. | (15) That long is my aunt's backbone. |

162 ## *Cliff Dweller*

(Told by Ko·'Tʸɛ, 1910.)

Long ago. — Eh. — Acoma. — Long ago at Acoma Arrow-Youth | and his sister Yellow-Woman lived. That Yellow-Woman's | father was the chief. Then Yellow-Woman | went north from Acoma to the spring . Down below she went for water in the morning, (5) north of Acoma at the spring on the prairie. Down there arrived Yellow-Woman. | Then there she sat down. Then she drew up the water in her jar. | Then suddenly arrived there Cliff-Dweller, | Ma·'ctc 'Tcowai'. Then he spoke thus, " Are you here, Yellow-Woman ? " | said Cliff-Dweller. Then again he spoke thus, " Let me (10) take you to my house. " Then Yellow-Woman spoke thus, " What | shall I do with my water jar ? " — " Down here put it upside down, " said Cliff-Dweller. | Then Yellow-Woman spoke, " Go ahead, " — " There | in the north stand, " said Cliff-Dweller. " Let me go, " | said Yellow-Woman. Then there to the north went Yellow-Woman. (15) Then she went a little to the north and there she stood. Then Cliff-Dweller | was carrying a ring (for supporting a jar) and northward he rolled the ring. | There where Yellow-Woman was standing in the north arrived | the ring. Then from underneath it took her up. There northward went the | ring. There northwestward was Cliff-Dweller's house. (20) Up above there on top of the table-land there lived | Cliff-Dweller, Ma·ctc 'Tcowai'. Next morning | he spoke to Yellow-Woman. Cliff-Dweller said thus, " Yellow-Woman, here | in the north room is corn. Tomorrow morning early | you will grind it, "
163 said Cliff-Dweller, " but I tomorrow (1) morning shall awaken the storm clouds from here to the northwest edge, " | said Cliff-Dweller. " After I am gone you will | grind this corn here in the north room. Then when | I get back and if the corn has not been ground, I shall kill you, " (5) said Cliff-Dweller. " All right, " said Yellow-Woman. Then | the following morning Cliff-Dweller went to awaken the storm clouds. | After he had gone Yellow-Woman arose. She could

not by herself grind | all the corn. Then went outside southward | Yellow-Woman. Then she climbed down there. She went along the west edge. (10) Yellow-Woman was always crying. Then Old-Woman-Spider | heard her. Then she went quickly up there. Then spoke Old-Woman- | Spider thus. She said, " Granddaughter, " said Old-Woman-Spider. " Well, " | said Yellow-Woman. " Why do you cry all the time? " said | Old-Woman-Spider. " Because, " said Yellow-Woman, " because (15) Cliff-Dweller will kill me, " said Yellow-Woman. | " He wants me to grind all the corn in the north room, " | said Yellow-Woman. " When he comes back | and I have not ground all the corn, he will kill me. Therefore | I am crying all the time, " she said. " Indeed ? " said Old-Woman-Spider-Woman. (20) " Let me help you, " she said. Then there eastward they went. Then | they arrived in the east. Then they climbed up. Then Old-Woman-Spider-Woman | opened the door and northward she entered and Old-Spider-Woman climbed up northward. | Then things were piled up in order. Then on top she sat down. Then she | spoke thus, " Granddaughter, bring the four baskets. " Then she brought (25) four baskets. Then she put them down. Then she shook them and | the corn was piled in rows. Then all by itself went and stacked itself up | the corn. Then it became little. Then she picked up a basket (1) and she picked up the corn. They took it southward, both | Yellow- 164
Woman and her grandmother. Then quickly she shelled it. Then she | went down to the grinding place and at once she started to grind. When it had been done | just a little while, she put it into a basket. Then Old-Woman-Spider spoke (5) thus, " Enough, " said she, " granddaughter! Let me go to my house, " | said she. " Well, go, " said Yellow-Woman. " Now eat this | deer meat, " said Yellow-Woman. | " This is good, thanks, " | said Old-Woman-Spider-Woman. Then eastward went Old-Woman- | Spider. Then just after a little while came (10) Cliff-Dweller. Then he spoke thus, " Did you grind all the corn in the north room ? " | —" Yes, " said Yellow-Woman. " Let me see, " | said Cliff-Dweller. Then he opened the north door | and when he opened the north room he saw the flour. Then he | spoke thus, " Oh it is true, " said he. Then he said, " Give me to eat, " (15) said Cliff-Dweller. " All right, " said Yellow-Woman. | Then she gave him to eat and Cliff-Dweller and his wife ate, | both of them. Then Yellow-Woman was already with child. Then | Cliff-Dweller spoke thus, " Let me hunt deer, " said he. | Then he went hunting deer. After a while he brought back (20) deer meat. Then he scraped the deer skin. Then he made buckskin. After that Old-Woman-Spider-Woman made shoes for her. Then | Cliff-

Dweller spoke thus, " Enough, " said he, " tomorrow again | you will grind the corn in the west room. " Then | Yellow-Woman said, " All right, " said she. " If before I come back (25) the flour is not all put into the basket, I shall kill you, " said | Cliff-Dweller. " Early tomorrow I shall awaken | the storm clouds there on the west edge, "
165 said Cliff-Dweller. (1) Early the next day he went. Afterwards Yellow-Woman | arose. [1] (Then Yellow-Woman ground it all. Next | Cliff-Dweller said, " Tomorrow noon you will get water there at the north | corner from the Yellow Spring, " said he. " All right, " said (5) Yellow-Woman. Then next morning again Cliff-Dweller awakened | the storm clouds. Afterwards she arose. Then she took up her water jar. | She climbed down. She could not climb down in any way for | all around were steep rocks. Then Yellow-Woman cried again. | Then Spider-Old-Woman heard her. Quickly she went out up. (10) Then Old-Woman-Spider-Woman spoke thus. She said, " Why are you crying all the time ? " | said Old-Woman-Spider-Woman. " Because, " said she, " there is no | way for me to go down, " said she. " I am going to draw water | there at the north corner, there at the Yellow-Spring. " Then spoke thus Old-Woman- | Spider-Woman, " Oh, " said she, " poor granddaughter, that is very far. (15) Come here, let me take you down, " said her grandmother, Spider. " Then | you will go to your house, " said Old-Woman-Spider-Woman to her. | " Anyway Cliff-Dweller will kill you, " | said she to her. " Go ahead, " said Yellow-Woman. Then quickly | Old-Woman-Spider made a web. Then she said to her, " Go ahead, (20) granddaughter, go in. Then I shall let you down. " Then Yellow-Woman went in | and she went down. [Spider Woman] said to her, " You will keep your eyes closed. " Then | [Yellow-Woman] went down. Then she reached the bottom. Then spoke thus Old-Woman- | Spider-Woman, " Enough, " said she, " go ahead, run. ") [1] | Then she went away southward. Then down to the northeast she went. (25) There northwest, there below was a crack in the rocks. There in the west arrived | Yellow-Woman. Then she spoke thus, " Grandmother, " said she. " Come up here, "
166 (1) said she. Then Old-Woman-Spider-Woman heard her and she came out upward. | Then she said to her, " Grandmother, go ahead, please take me down, " said | Yellow-Woman. " Go ahead, " said Old-Woman-Spider-Woman. | " I shall go to my house, " said Yellow-Woman. Then Old-Woman-(5) Spider-Woman quickly made a web. Then she spoke thus, | " Go ahead, granddaughter, go in here. Now

1. The passage in parentheses is a later addition and does not join properly what follows.

close your eyes. Then when you | reach the bottom below, you will open your eyes. " Then the web hung down | and down she went. After a while she reached the bottom below. Then | Old-Woman-Spider-Woman, " Enough, " said she, " go ahead, granddaughter. (10) Run, I shall make the trail short for you, " | said Old-Woman-Spider-Woman. Then there eastward went Yellow-Woman. | She was running. Just at the beginning of the dawn | she came out at the far south corner of Mt. Taylor. She ran down south, but then | Cliff-Dweller arrived at his house. When he arrived (15) Yellow-Woman was nowhere. He tracked her to the edge, | the way Yellow-Woman had gone. | He did not find which way she had gone. From there he climbed down. | Then he found her. Her tracks went eastward. Then he pursued her eastward | and he came to the south edge of Mt. Taylor and he saw his wife (20) Yellow-Woman. Already she was going to the north gap at Acoma. Then | he rolled his ring and he caught her in the north corner of Acoma. | It knocked her down. Her husband, Cliff-Dweller, had killed her. | Then he went from there to his house. At noon | her stomach swelled up and when it became hot it burst. Then (25) came out two baby children. There on the north hillside lived Crow | Maka·'nα and her young ones. Then she spoke thus, " My son, " | said the Crow. " Yes, " said the male. " Go ahead, (1) go down there to the south. Somebody was 167
there last night, " said | the Crow. Then there to the south went her son. Then he arrived there. | Then there were two babies. Then he went there to the north, | and arrived at his house. He told his mother. " Mother, " said he, (5) " Yes, " said his mother. " There are two babies, " said he. | " Indeed? " said Crow, " let me get them, " said | Crow, his mother. " Go ahead, " said her son. Then south went the | mother Crow. She arrived in the south and saw the babies | and she also saw Yellow-Woman's body. Then the Crow spoke thus, (10) " Oh, " said she, " how did the Chief's daughter, | Yellow-Woman, die here? " said Crow. Then both babies | northward she took. Then she kept them and she nursed them | for four days. Then very soon grew up the babies to be children. | Then Crow spoke thus, " Enough, " said she, " after four (15) days you will visit your grandfather the Chief at Acoma, " | said to them the Crow. " All right, " said the children. Then she made for them | bows and also arrows. Early they hunted | rabbits. Then in the evening they brought them in. Then spoke the Crow | mother thus, " Tomorrow you will go to Acoma. There (20) is the Chief, your grandfather, " thus the Crow mother said to them. Early | she said to them again, " Go ahead. When you reach | the plaza there above in the

middle of the north side lives your grandfather, | the Chief. There they must see you," said | the Crow mother. " Also your grandfather gambles every day," (25)said the Crow mother. " He will ask you, | your grandfather, the Chief, who you are, where you come from ;
168 | thus your grandfather will say and he will ask you who (1) is your father and also who is your mother. Thus will ask you | your grandfather, the Chief. Then you will tell him," | said to them the mother Crow. " Then he must ask you | what are your names. Your name, you first one, (5) is Ma·'sɛɛ·wi and you, the next one, your name is | Uyu·'yɛ·wi. Thus are your names. Thus you will say | to your grandfather, the Chief," said to them mother Crow. | " Then he will also ask you for your mother, | where she is, he will ask you," said mother Crow. (10) Then they went southward up to Acoma. | They carried on their backs woven rabbit-skins and their bows. Then southward | up they went. After a little while, they arrived at Acoma. Then | in the southwest they came out. The people saw them and said, | " Look, who are these children ? " said the people. " Maybe (15) they are Navaho," said the people. " Let us go, let us meet them," | said they. Then they arrived there in the south. They asked them, " Who are you ? " | Then they said. " It is I," they said to them. " What are your names ? " — " I am Ma·'sɛɛ·wi, | thus is my name." — " And you, what is your name ? " — " I am Uyu·'-yɛ·wi, | that is my name." — " Indeed ? " they said. Then they took them to the north. (20) There up north to the plaza they climbed. Then they went down. | They said, " How are things ? " they said. " It is good," said the chief. | " Sit down," said the Chief. Then they sat down. | Then the Chief spoke thus. " Who are you ? Which way did you come ? " | said the Chief. " From above in the north we came," they said. (25) " Indeed ? " said the Chief. Then Ma·'sɛɛ·wi spoke thus, | " We are looking for our grandfather, Chief-Remembering-Prayer-Sticks. | He is our grandfather, said our mother,
169 (1) Yellow-Woman. " — " Indeed ? " said the Chief. Then he arose. | He said, " Let us go out," said the Chief. Then | they went there. Then Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi went there. He held them in his arms. | He asked them, " What are your names ? " said the Chief. Then (5) first Ma·'sɛɛ·wi spoke thus, " Grandfather," said he, " I am Ma·'sɛɛ wi, thus | is my name," said Ma·'sɛɛ·wi. " I," said Uyu·'yɛ·wi, | " I am Uyu·'yɛ·wi, that is my name," said Uyu·'-yɛ·wi. | " Indeed ? " said the chief, " and where is your mother ? " | — " Our mother died," said they. " Why ? " said (10) the Chief. " Our father, Cliff-Dweller killed her," | said Ma·'sɛɛwi and his brother Uyu·'yɛ·wi. And then again | spoke thus their grandfather. He

said, " Where did your mother die ? " | — " Down here in the north at the corner of ʏap'i Gap, there in the south side, there | she died, thus said our mother Crow. Therefore, (15) we came here looking for you, " said Ma·'sɛɛ·wi and | his brother Uyu·'yɛ·wi. Then their grandfather spoke thus, " Come right here, | my mothers, " said the chief. Then they came in. | Then he told his mothers, " Here are your | sons. Wash their heads and also bathe them, " (20) said the Chief. " I shall tell you about it. These | are the children of your sister, Yellow-Woman, " said | the Chief. Then they all began to cry. They stopped crying and | they washed their heads and bathed them. When they were dry, their grandfather, | the Chief, gave them buckskin shirts and trousers and shoes. (25) Then they dressed them. They were handsome. |

Thus long ago Ma·'sɛɛ·wi and also his brother Uyu·'yɛ·wi | found their grandfather, the Chief of Acoma. That is all.

Another version of the end. 170

Then southward went Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. | Then there they stood. Then quickly went south outside | Yellow-Woman. She saw them. Then she spoke thus, " Father ", | said she. " Behold, someone is coming here. " Then her father spoke thus, (5) " Oh dear, invite them in, " said he. Then Yellow-Woman spoke thus, | " Hey, " said she, " come up here, " said Yellow-Woman. | Then there northward came Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi, and then | at that time they were climbing up. " Enter there in the north, " said | Yellow-Woman. Then northward went in Ma·'sɛɛ·wi and Uyu·'yɛ·wi. Then (10) " How are things ? " said Ma·'sɛɛ·wi and Uyu·'yɛ·wi. " It is well, " they said. | " Sit down, " they said. Then they sat down there and | the Chief spoke thus, " What do you want for this rabbit? " | said the Chief. " I'll buy this from you, " said the Chief. | " Indeed ? " said Uyu·'yɛ·wi and his brother Ma·'sɛɛ·wi. (15) " We want our mother. We'll buy anything for a | shirt that we shall wear and for shoes that we shall wear and for trousers | that we shall wear. Our mother told us to buy this. " Then the Chief spoke thus, | " Very well, first let us give you something to eat. " Then they gave them to eat, | first soup, in a very old cup. (20) Then they ate. Then they finished eating and then the Chief spoke thus, | " Come here, behold, let us go into the next room. There inside | is something, " said the Chief. " Let us go, " | said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. Then they went in. Then | the Chief spoke thus, " Sit

down here," said the Chief. (25) Then Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi sat down there. Then | the Chief spoke thus, "Now let
171 us bet," said the (1) Chief. "Let us stake property," said he. "I'll | stake shirts and trousers and shoes," said | the Chief, "and you on your part will stake rabbits," said | the Chief. "Let us do so," said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. "How (5) shall we play?" said Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi. | "Behold this way," said the Chief. Then he picked up four gambling sticks. | Then he spoke thus, "We'll play this way," said | the Chief. Then again the Chief spoke thus, "Look up," | said the Chief. Then Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi looked up. (10) "You will throw them upward," said the Chief. | "Indeed?" said Ma·'sɛɛ·wi. "Hand them to me." Then he handed them to him. | Then he spoke thus, "Now then," said Ma·'sɛɛ·wi. Then he took them up and threw. | They struck above and came down and here at once | they won. Then the Chief said, "It is my turn," said (15) the Chief. Then the Chief on his part took them and threw them up. | They struck above and again they won. Then the Chief spoke thus, "Hehya·'," said he, | "nobody ever did that to me," he said. "You have great magic-power," | said the Chief. Then again he spoke thus, "Where | did you come from?" said he. "Did not long ago (20) Cliff-Dweller kill our mother, Yellow-Woman? Our | mother was about to go home and ran away in this direction. Here to North | Gap, that far south she went and there her husband, Cliff-Dweller caught her | and just there he killed her. After two days | we were born and then our old mother Crow Maka·'nɑ (25) raised us. Then she took care of us when we were growing up. | She told us to go up this way and also she told us to search for | our grandfather, Remembering-Prayer-Sticks and our grandmother,
172 (1) K'apo·'na·'k'o and our aunts, Blue-Woman and | Red-Woman and White-Woman. She told us to look for them, | our mother Crow. Therefore, we came up here," thus they said. | Then their grandfather, the Chief, cried. Then heard it (5) their grandmother and their aunts heard it. Then they spoke thus, "Behold, | something is the matter. Let us go," said they. They went out. There northward they went in.

Already | they were sitting on their grandfather's lap. Then the Chief spoke thus, "These | two are my grandsons," said the Chief. "Oh, poor ones," | they said. They assembled. Then again the Chief spoke thus, (10) "And was not your sister, Yellow-Woman by her husband, Cliff-Dweller | killed here in the North Gap? When she came that far | he killed her. At that place they were born, they said." "Now | let us wash their heads," said their grandmother and their

aunts, | and so then they washed their heads and (15) they were just like their father, Cliff-Dweller. | They were like him. And then their grandfather gave them shirts and | trousers and shoes. |

Thus long ago Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi | were found again by their grandfather and their grandmother and their aunts at Acoma. Thus (20) far. |

Flint-Wing. 173

(Told by Ko·'Tʸɛ, 1919.)

Long ago. — Eh. — Long ago, Flint-Wing lived there | on the mountain top. Then on her part Shock-of-Hair-Youth's wife | lived at the Enchanted Mesa. Then early in the morning Shock-of-Hair-Youth | went hunting deer. From there west up there at Oak [1] Gap, — thus is its name, — (5) there on the west mountain side, Yellow-Woman there in the west went to get water | at the spring on the prairie north of Acoma. There in the west arrived | Yellow-Woman. Then there she drew water. Then there arrived Flint- | Wing-Man. He spoke to her thus, " Are you here? " said he to | Yellow-Woman. " Yes, " said Yellow-Woman. " Let me (10) take you to my house, " said Flint-Wing to her. | Then Yellow-Woman spoke thus, " I shall not go, " | said Yellow-Woman. Then Flint-Wing-Man spoke thus, | " Why? " said he. Then said Yellow-Woman, " Because, " | said she, " there is this water jar, " said she. " Put it down here, " (15) said Flint-Wing. Then Yellow-Woman spoke thus, | " I shall not go, " said Yellow-Woman. | " Why? " said Flint-Wing. Then Flint-Wing said, | " If you don't go, I shall kill you, " | said Flint-Wing. Then said Yellow-Woman, (20) " Go ahead, take me, " said Yellow-Woman. Then he carried her on his back | and took her up there. Then there on the mountain top up there | he made her arrive. There was Flint-Wing's house. |

Then on his part, Yellow-Woman's husband in the evening (1) arrived. His wife was lost. Then he tried to search around there | for 174
his wife. He found her nowhere. On the following day, | Shock-of-Hair-Youth felt sad on account of his wife. For four days | he went to sleep on the west corner of the Enchanted Mesa. Then he dreamed. (5) Some man spoke to him. " Are you here, Shock-of-Hair-Youth? " said he to him. | " Yes, " said Shock-of-Hair-Youth. Then the man spoke thus, " Shock-of-Hair-Youth, " | said he to him. " Well, " said

1. Quercus turbinella (?)

he. " Maybe you lost your wife. " — " Yes, " said | Shock-of-Hair-Youth. " Indeed ? " said the man. " Then I shall tell you this. | Flint-Wing has stolen your wife. " — " Where ? " (10) said Shock-of-Hair-Youth. " There in the west at the spring, from there | Flint-Wing stole your wife. " — " Which way | did he take her ? " said Shock-of-Hair-Youth. " He has already, " said the man, " already | he has arrived on top of the mountain. " — " Indeed ? " said Shock-of Hair- | Youth. Then the man spoke thus to him, " You will go after your wife (15) tomorrow, " said he to him. " Here at the east foot (of the mountain) there is Old-Woman-Spider. | You will ask for her help, " said the man to him. " All right, " said he. Then he said to him, | " What would Spider-Woman like ? " — " Meat and pollen she likes. " | Then Shock-of-Hair-Youth woke up. He arose. Then that way | to the east he went. He went to tell his mother. Then he arrived in the east and he said, (20) " Mother ", said he, " tomorrow I shall go for my wife, Yellow-Woman, " | thus said Shock-of-Hair-Youth. " Where is she ? " said his mother. | " Over there on the top of the mountain is the house of Flint-Wing. " | — " Indeed ? " said Shock-of-Hair-Youth's mother. Early the next morning | he went eastward. He put on his quiver and he took meat and pollen. (25) Then he went eastward. There in the east at the foot of the (mountain was) Old-Woman-Spider's | house. Then northeast he went. There Old-Woman-Spider saw him. | She saw Shock-of-
175 Hair-Youth. Then Spider said, " Grandson, " (1) said she. " Shock-of-Hair-Youth, " said Spider. Then he stopped there. | Then he said, " Yes, " said he. Then Spider spoke thus, " Come here south, | grandson, " she said to him. Then to the south went Shock-of-Hair-Youth. | There in the south he arrived. Then he looked down. He did not see her. Then spoke (5) Shock-of-Hair-Youth, " Grandmother, " said he, " Where are you ? " — " Here | by the snakeweed, east, I am sitting, " said Spider. Then | he saw her. Then she said to him, " Did you come here, grandson | Shock-of-Hair-Youth ? " said she to him, " Yes, " said he. " Then come in down here. | Maybe, " said Spider, " you are looking for your wife. " (10) " Yes, " said Shock-of-Hair-Youth. " Then let us go in, " said | Spider-Woman. Shock-of-Hair-Youth spoke thus, " How is there room enough ? " | said Shock-of-Hair-Youth. " I do not fit down there, " | said Shock-of-Hair-Youth. Then Spider-Woman said, " When you put down | your foot here, it becomes wide. It expands, " said Spider-Woman. (15) Then Shock-of-Hair-Youth stepped down. Then it became wide | and he went down into it. Then Spider-Woman spoke thus, | " Sit down there, grandson, " said she to him. " I shall give you medicine.

With it | I shall ask the help of Feather-Man, " said she to him. | Then the grandmother of Shock-of-Hair-Youth waited. Just quickly all (20) the medicine made Spider-Woman. She made four kinds of medicine. | Then Spider-Woman spoke thus, " Enough, " said she. " Take this, " said she. | " With this medicine you will first call Whirlwind- | Youth. When you get there to the east top, there when you reach the east top | you will call Whirl-Wind-Youth. " — " All right, " said (25) Shock-of-Hair-Youth. " Next afterwards this medicine. When you reach the top of the | mountain there are wild deer and elk | and when you get up there you will put this medicine into your mouth. Then you will chew (1) this medicine. Then, when you 176
go from there to the right, | there will be wild deer and elk and mountain lions. | Then you squirt on them the medicine. " said Spider-Woman to him. " Then | this medicine, when you get there to Flint-Wing's house, you will (5) squirt on his animals and his guards, this medicine. Then | they cannot catch you, " thus said Spider- | Woman. " Next is this medicine. Flint-Wing will force you. | Then you will chew this medicine. Then | you will rub it all over your body, " said Spider-Woman. " All right, " said (10) Shock-of-Hair-Youth. Then Shock-of-Hair-Youth went up there to the east. When | he came to the edge of the east top, he said, " Come here, Whirlwind- | Man. Go ahead, take me up there to the top to | Flint-Wing's house. " Then the whirlwind arrived there. | He picked him up and he took him up. Then he carried him upward. Then (15) the Whirlwind-Man said, " Now then, " | said he, " go ahead, you must bring your wife here, " said | Whirlwind-Man. Then he went away from there. Then | Whirlwind-Man spoke thus, " I shall help you, " | said he to him. Then eastward went Shock-of-Hair-Youth. Then there in the east (20) he met deer and elk, below in a round valley. There | west upward they went out. He squirted medicine on them and they stopped. Then | Shock-of-Hair-Youth arrived in the east. Then they said, " Did you come here, | Shock-of-Hair-Youth? " they said. " Yes, " said he. " Maybe you come for your wife, " | said they. " Yes, " said Shock-of-Hair-Youth. " Go ahead, (25) you must bring her here. We shall help you, " | said the deer and elk. Then Shock-of-Hair-Youth spoke thus, " Where | does Flint-Wing live? " said Shock-of-Hair-Youth. Then (1) they spoke and told him. " There 177
in the southeast on top in the south, there is a round hill, " | said the deer and elk. Then eastward went Shock-of-Hair- | Youth. Again there in the east he met mountain lions and bears. | Again he squirted medicine on them also and they stopped. Then (5) Shock-of-Hair-Youth arrived in the east. " Do you come here? " they said. " Yes, "

| said Shock-of-Hair-Youth. Maybe you come for your wife," said | the mountain-lions and bears. Then Shock-of-Hair-Youth said, "Yes," said he. | "Go ahead, you will bring your wife here," | said the mountain-lions and bears. Then eastward went Shock-of-Hair-Youth. (10) Then there in the east Spider-Youth was snaring snow-birds. Then | right through from there eastward went Shock-of-Hair-Youth. Then Spider- | Youth saw him. He shouted at him. Spider-Youth said, | "Úpà," said he, "My snares," said he. Then there northward | he looked. Then he saw him. Then there to the north went Shock-of-Hair- (15)Youth. Then there in the north he arrived. Then he spoke thus, "Are you here?" | said Shock-of-Hair-Youth. Then Spider-Youth spoke thus, "Yes," | said he. Then he said to him, "Why do you sit underneath here?" | said to him Shock-of-Hair-Youth. "Because," said Spider-Youth. Then | he said, "I am afraid. There the bluebirds are flying. (20) I am afraid," said Spider-Youth, "every | day I snare one." Then he said, "Where | are you going?" said Spider-Youth. "Here I am looking for my wife," | said Shock-of-Hair-Youth. "Indeed?" said Spider- | Youth. Then said Shock-of-Hair-Youth, "Where do you live?" said he. (25) "There to the south," said Spider-Youth. Then again he said, | "Let us go. Take me to your house," said | Shock-of-Hair-Youth. Then Spider-Youth
178 said, "I shall do so," said he. | (1) Then said on his part Shock-of-Hair-Youth, "Start here. Let me in | my turn snare snow-birds and bluebirds," said he. Then there southward he went. | He arrived in the south below where Spider-Youth's snares were. Then | Shock-of-Hair-Youth pulled out a hair. He made a bird-snare, and below (5) he finished all the nooses. Then there northward he went. Then | he arrived there and he and Spider-Youth sat down. Then he spoke to him | and told him, "This time my snare will catch by itself | snow-birds and bluebirds." — "All right," said Spider-Youth. "Then | you will tell me when they are caught. I myself shall go back. (10) I shall catch the snow-birds and bluebirds." After a while | Shock-of-Hair-Youth spoke thus, "Hai," said he, "now they are caught," said | Spider-Youth. "Let both of us go and get them," said he. | Then they went south. They arrived in the south. Then they caught them | and killed them. He said, "Let us go to my house in the evening," said (15) Spider-Youth. They piled up the snow birds and carried them on their backs. Southward | they went. In the south they arrived at Spider-Youth's house. | The doorway was small. Spider-Youth came to the edge of the door. | Then he said, "You down below, mother, I have brought some one here," | said he. Then his mother said, "You lie. You are that kind. (20) No one goes with

you," said his mother. " Truly, | I brought some one," said Spider-Youth, " Indeed, I do not | lie." Then his mother believed him. " Go ahead, | bring him down." Then first he let fall down-stairs | the snow birds and next Shock-of-Hair-Youth let fall his snow birds. Then said (25) the mother of Spider-Youth, " Oh, it is good, thanks," thus said | Old-Woman-Spider. Then he went in with his friend Spider- | Youth. Then he said. " How are things?" said Shock-of-Hair-Youth. " It is good. (1) Sit down," said Old-Spider-Woman. 179
" Did you come here, | grandson?" — " Yes," said he. Then again said Spider- | Woman. " Maybe you have come for your wife," said she. " Yes," said | Shock-of-Hair-Youth. " Indeed, I shall help you," said Old-Woman- (5) Spider-Woman. First she gave him to eat cornmeal and the meat of one | snow-bird was put down into it and Shock-of-Hair-Youth ate it all. Then | Spider-Youth said, " Mother, behold, all the meat took | Shock-of-Hair-Youth," said he. His mother said, " Well | he came to visit you. Tomorrow we may boil (10) much meat," said she. Then they finished eating. Then Old-Woman- | Spider-Woman said. " Grandson, poor one, I shall help you | from tomorrow on," said she. " It is good," said | Shock-of-Hair-Youth. " Flint-Wing is not mild | and he has magic power with which he knows to kill men," (15) said Spider-Woman. " Grandson, Shock-of-Hair-Youth, | you will stay here for four days. Then I shall make for you a shirt | and trousers and shoes and a club. Very strong | are Flint-Wing's shirt and trousers and | shoes. I shall make some of the same kind. Therefore you will stay here for (20) four days," said Old-Woman-Spider. " All right," said Shock-of-Hair- | Youth. Early in the morning Old-Woman-Spider carried | a basket. Then she gathered pitch. She arrived there in the | forest. Then she gathered pitch. In the evening she | arrived at her house. Then next morning she boiled the pitch (25) in a basket. Then she poured it out. Next, early in the morning | she made a shirt and trousers and shoes and club | and a seat. Old-Woman-Spider made them. In the evening (1) Old-Woman-Spider spoke thus, " Enough," said she, 180
" grandson, Shock-of Hair-Youth, | tomorrow you will go to Flint-Wing's house | for your wife. Yellow-Woman is there but Flint- | Wing goes hunting. Then when you get there you (5) will exchange this shirt and trousers and shoes | and club and the seat which I made," said Old-Woman- | Spider. " All right," said Shock-of-Hair-Youth. Early in the morning they ate. | Then he went up eastward. Then he arrived up there in the east. Then he reached the doorway. | His wife went out there. Then Yellow-Woman said, (10) " Did you come here, Shock-of-Hair-Youth?" — " Yes," said he. " Then go in

westward." | Shock-of-Hair-Youth went in westward. Then he asked his wife, he said, "Where | are Flint-Wing's shirt and trousers and shoes | and club and seat?" said Shock-of-Hair-Youth. Then spoke thus | Yellow-Woman, "Here inside in the south," said she. "Go ahead, open the door." (15) Then Yellow-Woman opened it. Then inside in the south entered | Shock-of-Hair-Youth. There inside in the corner hung his shirt and his | trousers and his shoes and club and seat. Then | he exchanged for them his shirt and his trousers and his shoes and club and | seat. Then he put there the pitch shirt and trousers (20) and shoes and club and seat. Then he put up the rabbit-skin | and buckskin and tied them up. Then he went out northward. He spoke, | "Enough," said he. "Now close the door. I have exchanged them," | said Shock-of-Hair-Youth. After a while came there | Flint-Wing. He spoke thus, "Did you arrive here?" said he. "Yes, (25) I came for my wife. You have taken her. Therefore | I have come," said Shock-of-Hair-Youth. "Indeed?" said Flint- | Wing. Then he
181 said again, "If tonight you do not (1) freeze, you may take your wife. Let us go ahead," said Flint- | Wing. Then they arrived there in the south. They came to the edge there in the south. | Then up there was water which was not frozen. Then | Flint-Wing spoke thus, "Go ahead, lie down there on this puddle," (5) said he. Then Shock-of-Hair-Youth lay down there on top of the water. | He spread out rabbit skins and covered himself with the rabbit skins. And then there | northward went Flint-Wing. "Enough," said he. At midnight | Flint-Wing shook the puddle | four times. Then the water shook. Then the water froze entirely (10) and four times he shook again that water hole. Then | next it began to snow. Then Flint-Wing went southward | to see. He arrived in the south. He uncovered him. Then | the man, Shock-of-Hair-Youth was still alive. He was not frozen. Then | Flint-Wing spoke thus, "Well, get up. Let us (15) go to the north," said he. Then both went to the north. Then | they arrived in the north. Then Flint-Wing spoke thus, "Give us | to eat, Yellow-Woman," said Flint-Wing. Then | she gave them to eat. "Let us next go east. There in the east are | round stones. Let us throw them down (20) with a club," said Flint-Wing. | If you throw down the four round stones | with a club, then you may take your wife, Yellow-Woman | to your house," said Flint-Wing. "Indeed?" | said Shock-of-Hair-Youth. "Let us go." They went east. In the east (25) they arrived and Flint-Wing spoke thus, "Go ahead. | You throw your club first," said he. | Next Shock-of-Hair-Youth spoke thus,
182 "You, yourself, (1) throw your club first," said Shock-of-Hair-Youth. | "Very well," said Flint-Wing. Then he threw | his club. Next it

was Shock-of-Hair-Youth's turn. Flint-Wing's club did not | knock down the round (5) stones, (not even) one. Next Shock-of-Hair- | Youth. " Let me throw over both of them, " said he. Then he | threw his club, and indeed he knocked them all down. Then | Flint-Wing spoke thus, " Let us go to my house, " | said he. Then they went west. They arrived there in the west in the evening. Then (10) Flint-Wing spoke again. " Enough, " said he. | " Tomorrow next, " said he, " we shall build a fire. Whoever is not burnt | shall marry Yellow-Woman, " said Flint-Wing. | Then early in the morning they piled up wood in two places. Then | Flint-Wing spoke thus, " Go ahead, " said he. " Let us put on each one (15) his shirt, and let us put on our trousers and our shoes. " Then next they took | the seats. Then they climbed up. Then they sat down up there | on their seats. Then said Flint-Wing, | " Now then, " said he, " Yellow-Woman, light the wood, " said he. | Then Yellow-Woman lighted it. Then it blazed up and entirely was burned up (20) Flint-Wing, but Shock-of-Hair-Youth was not burnt. | Then they stopped. Then Shock-of-Hair-Youth said, " Enough, " | said he. " Tomorrow, we will go to our house, " | said Shock-of-Hair-Youth. Then Yellow-Woman said, " Very well, " | said she. " There are other Yellow-Women, " said Shock-of-Hair-Youth's (25) wife. Then he spoke thus, " We shall take them to our house. " | — " It is good, " said Yellow-Woman. " Let us go. Let | us open the door, " said Yellow-Woman. Then opened the door (1) Yellow-Woman for the others and they all came out. Then she 183 gave them to eat. | Then she gave them dresses. Then they dressed. Early | the next day they tied each their clothing in bundles. Then they went westward down. | They came to Spider-Woman's house. Then spoke thus (5) Spider-Woman, " Did you come ? " said she. " Yes, grandmother, " | said Shock-of-Hair-Youth. And the Yellow-Women also said, " Yes, | grandmother, we have come back, " they said. " It is good, " said Old-Woman- | Spider-Woman. " Let me take you downstairs, " said she. | " Let us go, " they said. Then they went westward. Then they arrived in the west (10) at the door. Then Old-Spider-Woman made a web. | She said, " Go ahead, enter this web | (on top). " Then all went in. Then said Spider- | Woman, " Now you will all shut your eyes, " said she. Then she tied on | a rope made of pitch. She let it hang (15) down and the web went down. After a while | they arrived below. Then the rope moved. | Spider-Woman spoke thus, " Enough, " said she. " Go ahead, open your eyes. " | Then from there they stepped out and all said, | " Let us go, " they said. " Behold, let us go each to her house, " they said. Then (20) there westward they went and Spider-Woman pulled up

the web. | First they went to Shock-of-Hair-Youth's house. | Then early in the morning the other Yellow-Women each went to her house. | — That is the end. |

184 *Yellow-Woman and Whirlwind-Man.*

(Told by KO·'TʸE, 1921.)

Long ago. — Eh. — There in the northwest, long ago | Yellow-Woman lived. There were four of them. At that time they always | made clothing. They made also open-work stockings | and painted them like flowers; and women's belts (5) they also made and painted them like flowers. Then was all exhausted the water | for drinking. After a while said | Yellow-Woman to her sisters, "Let me go and draw water," said she, | "there at the Yellow Spring down north," said Yellow-Woman. | Then her sisters said, "Go," they said. (10) Then she stood up. She took a jar and also a ring she took | and she went up outside and climbed down northward. Northward she went. | After a while there in the north she arrived below at the spring. There | she sat down. Then suddenly she looked westward. She saw | Whirlwind-Man. He came from the west. He was very (15) nice. His whole body was painted with a moon. Yellow, | blue, red and white was painted the Whirlwind- | Man. Then he arrived in the east. He said, "Are you here, | Yellow-Woman?" said he. "Yes," said Yellow-Woman. "Did you already | come here?" said he to her. "Yes," said she. "Maybe (20) you want something," she said to him. "Yes," said he. "It is this, | I came for you," said he. "Behold, I shall carry you to my house," said | Whirlwind-Man. "Where shall I put this, my jar?" | said she. Then said he, "Put it down here
185 and turn it over," said he. (1) Then again said Yellow-Woman, "I cannot | go with you," said she. "Indeed?" said | Whirlwind-Man. "If you do not go with me, | I shall kill you down here," said he. Then Yellow-Woman said, (5) "Go ahead," said she. She arose. Then she turned her jar upside down. | Whirlwind-Man said, "Now then, | stand westward," said he. Then westward went | Yellow-Woman. There in the west she arrived. There she stood. Then eastward ran | Whirlwind-Man. To the northwest he went and in the west (10) he arrived where Yellow-Woman stood. Then he took her up | and he carried her to the west. After a while they reached | Whirlwind-Man's house. He said, "You down below in the south room," said he. | "I bring this one," said he. Then his mother | went out northward, Old-Woman-Wind. She said, "Oh, it is good,"

(15) thus said she. " Come down here southward, daughter-in-law, Yellow-Woman, " | said she. Then she went down southward. There down below she sat down. After that her son, | Whirlwind-Man went down southward. He said, " Enough, " | said he. " You will stay here in my house, " said he. " Don't run away, " | said he. I myself belong to the wind and thus it is, that (20) we walk with dust and with wind storms. We run very fast. So | stay here, " said Whirlwind-Man. | " You will stay with mother, " said he. " Let me go hunting deer | here on the north hillside in the west, " said Whirlwind-Man. | Then he went hunting.

(25) However, there at her house she was lost. Then her sisters | searched for her, there in the north below at the Yellow Spring. | They arrived down below. She was nowhere, only (1) her jar was below 186
and upside down. Then they looked all around | for her tracks which way her feet went. Only a short way westward | were her tracks. Then they said, " Let us go up southward. | Maybe someone took her, " they said. Then up southward (5) they went. After a while they arrived above. They went | in southward and sat around. Then they said, " I wonder | how we shall find her, " they said. Then said | Blue-Woman, " Let us mix dirt and valuables, " they said. | " Go ahead, take out a very beautiful jar. Put it (10) down there in the corner, " they said. Then after | a while they brought a beautiful jar | and they put it down there in the corner. Then they sat down around it. | They carried a little water in it. Then they | put down the water and also sweet corn flour they put down.

(15) After a while they also put down medicine. | They put it down and also they put down some beads. Then | they said, " Now stir it." Then took a stick | Blue-Woman and she stirred it. Then she took it and | she said, " Enough, " said she. "Ts'ɪtʸ'tc'i'na·'k'o, grandmother, you must help (20) us, to make alive this large fly, | for this our sister Yellow-Woman | is lost. Therefore we wish to have the large fly, " | said Blue-Woman. Then she stirred it around and | put it down into the jar and covered it with her back (25) blanket. " Enough, " they said. " After four days you will be alive. " Indeed, | after four days in the morning the large fly was alive. Then | he said in the morning, " Maybe you want something, our mother Chief. (1) You want 187
me. " Then they went there and uncovered the jar | and under it was a large fly. " Yes, " said the | Blue-Women, " we want very much that you help us find our | sister, Yellow-Woman, " they said. (5) " You shall look for her for us. " — " All right, " said (the fly). " When | you find her you may come back, " they said. " Then let me go, " | said the large fly. There up northward he went out in the north- |

east. In the evening he arrived in the southeast. Then | the Blue-Women said, " Did you find her? " they said. (10) " No, " said (the fly). " I did not find her. Maybe | she is still alive, " said (the fly). Again there early | in the east he searched for her. In the southeast he searched. In the evening | he came back again. Again he had not found anything. | In the morning he searched again towards the south, in the southwest (15) and he searched in the north. Before noon he found her. There to Whirlwind- | Man's house he climbed up and sat down on top. | He sat down on top of the ladder. Then he heard | Yellow-Woman speaking inside. Then after a | while the big fly began tosing,

(20) " Yellow-Woman, Yellow-Woman, I come for you, |
Yellow-Woman, Yellow-Woman, I come for you. " |

Then Yellow-Woman heard him. She went out up northward and | she looked around and said, " I wonder somebody is singing somewhere and | he names me, " said she. She did not see anything and she went in down southward. (25) Then (the fly) sang again, |

" Yellow-Woman, Yellow-Woman, I come for you, |
Yellow-Woman, Yellow-Woman, I come for you. " |

188 (1) Again north upward went out Yellow-Woman. | Above she looked about and saw the large fly. " Oh, " said she. | " You are up here? " said Yellow-Woman. " Yes, " said | the big fly. " I have come to look for you, " said he. (5) " Indeed? " said (the woman). " Come down southward, " said she. Then (the fly) went in southward | and sat down. He said, " Those in your house lost you, " | he said. " Indeed? " said Yellow-Woman. " That is because | Whirlwind-Man took me, " said Yellow-Woman. " He is not | here, " said she. " He went hunting. In the evening (10) he will arrive here, " said she. " Let me tell him, " said Yellow-Woman, | " that tomorrow you will take me east. Thus you will tell him, " | said Yellow-Woman. " All right, " said the large fly. | " Now let me go, " said he. Then Yellow-Woman said, | " First eat, " said she. Yellow-Woman arose. (15) She put down dried meat and roasted it over the fire, | and she gave him wafer bread. Then Yellow-Woman said, | " Take this and eat, " said she. " I take this, " said | the large fly. Then he ate at | the place where Yellow-Woman made the wafer bread. After a while burnt his mouth (20) the big fly and said, " Rrr! " Yellow-Woman said, | " Oh, poor one, he burned himself, " said she. He could not talk | in any way and only nodded. He got up and out northward | he went and flew eastward. After a while he arrived at the | house of

the Yellow-Women. Then he went in. " Oh, poor one, (25) have you come? " they said. He could not speak at all and only | nodded, " Oh, poor one, " said Blue-Woman and | Red-Woman and White-Woman. " Somebody hurt him, " (1) they said. Then again after a 189
while they asked him, " Did you | anywhere find Yellow-Woman ? " they said. Next he pointed | westward. " Did you find her? " they said. Then they gave him to eat. | After a while they said, " Enough! It is well ! " they said. (5) " Thanks, " they said. " Now you Fly-Man, later on | when your kind increases, everything will be your food. | You will never be hungry. This rotten meat | you will eat, and also everything that is very sweet you will eat. Thus we shall let you go, " | they said. Then after a while he went out upward and to the south (10) he flew. |

But then Whirlwind-Man arrived at home. | He put down the meat of the deer he had killed and said, | " This, down below. " — " Here down below, " said his mother and his sisters. | " Thanks, " they said. After a while said (15) Yellow-Woman, " They came to look for me, " said she. " My brother, Fly- | Man looked for me, " said Yellow-Woman. " Then | I said, ' Tomorrow surely will take me back east Whirlwind- | Man,' " thus said Yellow-Woman. " Thus I said to Fly- | Man ", said she. " It is well, " said Whirlwind-Man. (20) " But first I shall make shoes for all your sisters, " | said he. " After I have made all the shoes I shall take you to | your house, " said Whirlwind-Man. Then | he put skin into water and in the morning first for his wife, Yellow-Woman | he made shoes. Afterwards he made shoes for Blue-Woman. (25) After that he made shoes for Red-Woman | and last he made shoes for White-Woman. Then he had finished. | He said, " Enough, " said he. " Enough, mother. Take these dresses down, " (1) said Whirlwind-Man. His mother 190
said, | " All right. " Then she stood up and went into the north room. After a | while she carried four kinds of dresses out southward. | She put them down. Then she put down deer meat southward (5) together with four bundles of deerskin. Then she said, | " Enough, " said she. " These, Yellow-Woman, these woman's dresses will belong to your sisters and | the suits will belong to them, " said | Old-Woman-Wind. Then Whirlwind-Man took up the bundles. | Up on the flat top of the table-land he put them down (10) and he came out up above. He said, " Let me take you | to your house, Yellow-Woman, " said he. " Very well, " said she. " Now | go ahead and climb down, " said Whirlwind-Man. | Then Yellow-Woman climbed down. However, | Whirlwind-Man put on his head Jamestown weed flowers and rubbed with it (15) his whole body. Then he went down

into the west room. He put on his shirt and | his shoes. With these he was very fast and ran fast. After | some time he climbed down. Then he said, " Yellow-Woman, " | said he. " Sit down among your dresses, " | said Whirlwind-Man. Then Yellow-Woman went out eastward. (20) There on the table-land above was her clothing. | Then she sat down among it. After a while up in the west | went out quickly Whirlwind-Man. He just | picked them up, Yellow-Woman together with the clothing, where she was sitting up. | He took her up there to the upper part of the middle. Eastward (25) he took her. After some time he brought her to the east | spring. Then she sat down. Then said | Whirlwind-Man, " Enough, " said he.
191 " Thus far I shall take you," (1) said he to her. " Now let me go home, " said he. Then he went northward, | but Yellow-Woman went up there to the south to her house. | After some time she arrived in the north and climbed up. | She went in down. Then said her sisters, " Oh, poor one, " (5) they said. " Did you come here ? " they said. " Yes, I came here, " | said she. " First let me tell you. Below in the north, meat and | dresses go to get, " said Yellow-Woman. " There down to the north | to the Yellow Spring carried me Whirlwind- | Man, " said Yellow-Woman, " Let us go, " said (10) her sisters. They climbed up northward and went down northward. | They arrived down below. They said, " Oh, poor ones, it is good. Thanks! " they said. | They carried them on their backs and went up south. After some time | they arrived above. They went in down and they untied them. They said, | " It is good, thanks, sister Yellow-Woman, " thus they said. " Thank you very much (15) for this clothing and venison. Thank you very much, " | they said. |

Thus long agoYellow-Woman arrived at her house | and now they lived there. — That long is it. |

192 *Buffalo-Man.*

(Told by KO·'TʸE, 1919.)

Long ago. — Eh. — long ago some time there below in the northwest | corner was Reed-Leaf-House. There in the south in the upper corner was the town. | At that time Chief-Remembering-Prayer-Sticks' daughter's | Yellow-Woman's husband was Arrow-Youth. At that time he always (5) hunted deer; and again he was hunting there in the south. Early | in the morning he went. When he had left, Yellow-Woman arose. | She went to draw water there from the North Spring. She arrived there. After | a little while in his turn Buffalo-Man

arrived there. Then | he said, " Are you there ? " said Buffalo-Man. " Yes, " said (10) Yellow-Woman. " Let me take you to my house, " said Buffalo- | Man. " I cannot go, " said Yellow-Woman. | " Why ? " said Buffalo-Man. | " Because, " said she, | " where shall I put my water jar ? " said Yellow-Woman. | " Put it upside down right here. " Then Buffallo-Man spoke thus, (15) " Come here, Yellow-Woman. Let me carry you on my back, " said | Buffalo-Man. Then he carried her on his back. Then westward they went. Then | there in the west through the mountain gap there westward they went through. In the west they came out and up there | was a mountain, very high up. Then up there he took her. Up the trail | they went out and up. There on top lived Buffalo-Man. (20) Thus they reached there on top, Buffalo-Man and Yellow-Woman. |

However, Arrow-Youth, Yellow-Woman's husband | did not come back home. He camped on his hunt. At that time | all day long he did not kill any deer. Therefore, (1) Arrow-Youth stayed there one 193
night. Early in the morning | he woke up. Then in the east came up his friend the Big Star | and thus spoke the Big Star. He spoke thus, | " My friend, " said he, " Arrow-Youth, " said he, " are you here ? " said his friend. (5) " Yes, " said Arrow-Youth. " Are you hunting ? " said on his part the Star. | " Yes, " said Arrow-Youth. " I'll tell you this, " said the Star, | " yesterday morning, " said he, " Buffalo-Man stole your wife, Yellow-Woman, " | thus said the Big Star, " therefore | you cannot kill any deer. Go to your house, " (10) thus said to him his friend the Big Star. Then Arrow-Youth | went there to the north to his house. He arrived there. Then his mother | and his father and also his sisters said, " Did you | come ? " they said, " Arrow Youth ? " — " Yes, " said he. " Why | did you not kill any deer ? " — " Because, " said he. " Has not (15) my wife been stolen from me ? " said Arrow-Youth. Then they said, | " Indeed ? " said his mother and his sisters and his father. | " Who stole your wife from you ? " — " Buffalo-Man | stole her from me, " said Arrow-Youth, " therefore I did not | kill any deer. Now, father and mother and sisters, (20) I shall go after my wife and I shall search for her, " said Arrow-Youth. | " Go ahead, " they said, " be a man, " they said. Then Arrow-Youth | carried again his quiver and many arrows, and a flint knife | he took. Then he went north downward. He arrived down below in the north | at the spring. There he saw the water jar. Below there it was turned upside down. (25) There westward he looked for tracks. That way there were going to be Buffalo-Man's tracks. Then | he tracked them westward. He went westward. He was going to track them. There | in the west stood a cottonwood tree. There in the west arrived

194 Arrow-Youth. Then (1) he went a little ways west. Then there in the south Spider-Old-Woman spoke to him. | She spoke to him thus, " Grandson, " she said to him, " Come here for a little while. " | Thus she said to him. Then south went Arrow-Youth. There in the south | he arrived. He looked around there. Arrow-Youth did not see Spider-Old-Woman. (5) Then Old-Woman-Spider spoke thus, " Right here at the snakeweed | in the east corner, " said Old-Woman-Spider. And so | he saw her there. Then Arrow-Youth spoke thus, " Are you here, grandmother ? " | said he. " Yes, " said-Old-Woman-Spider. Then again she spoke thus, | " Did you come here ? " said Old-Woman-Spider. " Yes, " said (10) Arrow-Youth. " Maybe you are going after your wife ? " said Old-Woman-Spider. | " Yes, " said Arrow-Youth. " You must bring her home here. | From here on I'll help you, " said Old-Woman-Spider, | " and also I'll make the (trail) short for you. A little while | wait for me, " said Old-Woman-Spider, " Let me go in (15) and let me make medicine for you, " said Old-Woman-Spider. Then down she went in. | Then she made for him medicine, four kinds. Then upward there she went out. Then | Old-Spider-Woman spoke thus, " Take it, grandson, Arrow-Youth. | I give you this medicine. With this away from here on the west trail | you will blow upon the guards, " thus said to him Old-Woman-Spider; (20) " and also when you get up there blow this other medicine | on the Buffalo-Men. With that they will be sound asleep and | bring here the other Yellow-Women, " thus said Old-Woman-Spider to him. | " All right, " said Arrow-Youth. Then there westward went Arrow- | Youth. There westward he was going. In the west he arrived at the guards. Then they saw (25) Arrow-Youth coming. Then they stood up | and were angry. In the west he arrived. Then he blew on them the medicine and all | became quiet. Apart moved the mountain-lions, the wolves and bears | and wild-cats and rattle-
195 snakes and whip-snakes. There in the west all the different (1) guards moved apart. And then Arrow-Youth could walk through there westward. | Then all the guards said, " Did you come here, Arrow-Youth ? " | said they. " Yes, " said he. " Probably you are looking for your wife, " | said they. " Go ahead, you must bring her here, " they said. " From here (5) on we shall help you, " said the guards. | Then westward went Arrow-Youth. He came out in the west of the mountain and there up | he went. Next he came out on the top of the mountain and when he had come out on top | he went westward. In the west at noon arrived | Arrow-Youth. When he arrived all the buffaloes were asleep. (10) Arrow-Youth blew medicine upon them. Therefore were tight asleep | the buffaloes. Arrow-Youth blew on

them. Then they were tight | asleep. However, he awakened Yellow-Woman. Then | Arrow-Youth spoke thus, " Come on, " said he. " Let me take you. I came for you, " said | Arrow-Youth. Then with a flint knife he cut his wife's belt. (15) " Go on, " said Arrow-Youth, " let us very quickly | go down, " thus said Arrow-Youth. Then eastward they went. There | in the east lived Eagle-Man and his wife. They arrived there. | Then he spoke thus to the Eagle, " Hey, " said he. " Go ahead, please, | take us down quickly, " said Arrow-Youth. " I'll do so, " said (20) Eagle-Man. " Then come on, " said he. Then | they sat down on his wings and Eagle spoke thus, " Shut your eyes | until I tell you when we arrive at the foot, " | thus said Eagle-Man. Then they were taken down and | they arrived at the foot (of the mountain). Then, " Enough, open your eyes. " Then (25) they opened their eyes again. Then the Eagle-Man spoke thus, | " Go ahead, " they were told. " You will run. | When you get through this mountain you will run, " said (1) the Eagle-Man, " for 196
the Buffalo-Chief has supernatural power, " | they were told by the Eagle-Man. " Indeed? " said | Arrow-Youth, " Let us go. " said Arrow-Youth. | " Go ahead, go, " said Eagle-Man. Then (5) eastward they went. Then there they came out of the mountains and so they ran. | Through the middle eastward they went. Then the buffaloes took notice. They awoke. | Then Buffalo-Man spoke thus, " Let us go, " said he, " and | chase Yellow-Woman, " said Buffalo-Man. " Probably to their house | they are escaping, " said Buffalo-Man. Then first eastward (10) they went with the Wind. Then Arrow-Youth looked backward | and he saw the wind. Quickly he chewed medicine | and then he blew it on it. Then it stopped. Here ran on eastward | Yellow-Woman. There they reached the guards. Then | the guardsmen said, " Are you coming back here? " they said. (15) " Yes, " said Yellow Woman and Arrow-Youth, " Go ahead, then, | hurry. There in the east climb up on the cottonwood tree | when you get there, " thus said the guardsmen. | Then there westward went Yellow-Woman and Arrow-Youth. | After some time again the Buffaloes came behind them. With hail (20) they were going. Then Arrow-Youth looked backward | again. He saw the hail-storm behind. Again | quickly he chewed medicine and again blew it | Arrow-Youth upon the buffaloes. Then it stopped. Then eastward they went. | In the east they arrived. Then there was the cottonwood tree. Thus spoke (25) Arrow-Youth, " Let us go, " said he. " Let us climb up there for a while, " thus said | Arrow-Youth. " Let us go, " said Yellow-Woman. Then there they climbed up. | After some time in the west upward came out the buffaloes, (1) very many Buffalo- 197

Men. Again after some time | up there they passed one after another eastward by the cottonwood tree. | Then they all passed it. Then one, the last one, | was a young buffalo. He stood up under the (5) cottonwood tree. Then Yellow-Woman spoke thus, | " Arrow-Youth, " said Yellow-Woman, " I must pass water, " | said Yellow-Woman. Then thus spoke Arrow-Youth, | " Pass water here on the cottonwood tree. " — " All right, " said | Yellow-Woman. Then she passed water. Underneath was standing (10) the young buffalo. The water sprinkled on the back of | the young buffalo. Thus was his name, Calf. Then | Calf spoke thus, " Come back here, " said he, | " Sister-in-law is sitting on this here, " thus said Calf. Then | from there they turned back. Then in their turn said the Buffalo- (15) Men, " Let us cut down the cottonwood tree, " thus said the Buffalo- | Men. Then, however, Arrow-Youth spoke, " Go on, " said he, | " we can have a chance at the buffaloes, " said Arrow- | Youth. Then he pulled out his bow and he took out his arrows. | Up there Arrow-Youth took a good seat. When there westward arrived Buffalo-Man (20) he butted the cottonwood tree, but he shot him and he fell down. | At once he killed him there. From there on the buffaloes also | from the west when they reached it, they butted the cottonwood tree, but | Arrow-Youth kept on shooting the buffaloes. After some time | he had killed them all. The very last one's turn was that of Calf to butt (25) the cottonwood tree. Then he also was shot and Calf was killed. | Then Arrow-Youth spoke thus, " Let us go, " said he. " Go on, | Yellow-Woman,
198 climb down here, " said Arrow-Youth. (1) Then they climbed down. Then Arrow-Youth spoke also thus, " Let us go | this way up here. I'll tell the people to come for buffalo | meat, " said Arrow-Youth. Then after some time | his wife was crying all the time. Arrow-Youth spoke thus, " Why (5) are you crying? " said Arrow-Youth. " Because, " said | Yellow-Woman, " did you not kill my husband, Buffalo-Man? " | said she. " Therefore I am crying all the time, " said Yellow-Woman. | Then Arrow-Youth spoke thus, " Indeed? " said he. " Did you | love this man very much? " said Arrow-Youth, speaking to his wife. (10) " Yes, " said Yellow-Woman. Then in his turn down there he killed | his wife. Then he took the other Yellow-Women there to the south up. | After a while they arrived up there at their town. Then | he spoke to her father, the Chief. " Father, " said Arrow-Youth, | " I did not bring your daughter, Yellow-Woman here, " (15) said Arrow-Youth. " Why? " said her father, | the Chief. " Because, " said he, " I killed her. " — " Indeed, why did you kill her? " | said her father, the Chief. " Because, " said Arrow- | Youth, " because she did not want to come this way. | She loved her husband

Buffalo-Man very much, so I killed her. Therefore (20) she did not want to come," said Arrow-Youth. "Indeed?" | said the Chief. "All right," said he, "never mind." Then again | spoke thus Arrow-Youth, "Now go ahead, tell the people, | all the men who live here, to go for buffalo meat," | said Arrow-Youth. Then the Chief, spoke thus, "Let me tell them," (25) said he. Then he told all the men. He spoke thus, | "From here men and young men, go ahead to get buffalo meat | down there in the north. There in the corner in the north under the cottonwood tree," (1) said the Chief, "there 199
Arrow-Youth killed all | the buffaloes." Then the people said, "Let us get it," they said. Then | they went to get buffalo meat. |

Thus it happened long ago. — That long is my aunt's | backbone. |

Yellow-Woman and the Giantess. 200

(Told by KO·'TʸE, 1919.)

Long ago. — Eh. — In the west below there on the west top, | there long ago lived Yellow-Woman and her husband. Her husband's name was Arrow- | Youth. Thus was his name. Then spoke Arrow-Youth, "Yellow-Woman," | said Arrow-Youth, "I shall go hunting deer." Then spoke (5) Yellow-Woman, "Go ahead," said she, "then I too will go hunting rabbits," | said Yellow-Woman. Then spoke Arrow-Youth, "Go ahead," | said Arrow-Youth. Then her husband, Arrow-Youth questioned her. | She said, "From here southward," said Yellow-Woman. "Go ahead," | said to her her husband, Arrow-Youth, "hurry back here (10) in the evening. There is a dangerous Giantess," | thus said her husband, Arrow-Youth, to her. Then she went to the south. From there | southwestward she went. Then she came to the edge of Ts'ɪt'o·'tc'ᵀʸuwits'ɑ. Then | Yellow-Woman hunted rabbits. Then Yellow-Woman said, | "There in the south I shall drink, at the cave in the north of Tʸ'i'miyɑ', at the spring," (15) thus said Yellow-Woman. Away to the south she went. She carried the rabbits. | Then she reached the spring water. Down there she sat down, | Yellow-Woman. Then she untied her lunch. She ate | her lunch. Then she looked up and she saw Old-Woman-Giantess. Then | she said to her, "Are you here, granddaughter Yellow-Woman?" — "Yes," said she. (20) Then she said to her, "Come eat. Sit down here," said | Yellow-Woman. Then both ate together. Then the Giantess said, | "Granddaughter," said she, "let us eat these rabbits," said | the Giantess. Then spoke Yellow-Woman, "Wait, let me cook them," (1) said she. Then the Giantess said, "I 201

shall eat these raw," said | the Giantess. "Then let us go north from here," said Yellow-Woman. Then | to the north they went. There in the north they arrived at a cave in the rock. | There they sat down. Then the Giantess spoke. "Granddaughter," (5) said the Giantess, "let me eat the rabbits by myself," | said the Giantess. "If you do not let me have all, I shall swallow you," | said she to her. Then said Yellow-Woman, "Go ahead," said she, | "eat all the rabbits." Then the Giantess ate all the rabbits. Then | the Giantess spoke again, "Come here, let me swallow you," said (10) the Giantess. But then Yellow-Woman ran away. That way | down west into the cave in the rock went Yellow-Woman. | Then Old-Woman-Giantess went after her in that direction. She was going to enter. Then | her head did not fit below westward into the cave. | On her part Yellow-Woman below there cried. Then Old-Woman- (15) Giantess tried to break the rock there at the entrance. | She tried to enter that way. Then Yellow-Woman's husband, Arrow- | Youth took notice early. The Great Star | was his close friend. This is what he said early. He said | to Arrow-Youth, his friend; he spoke to him thus, "Friend," said (20) the star, "I tell you this. Your wife, Yellow-Woman, | Old-Woman-Giantess is going to kill." Then Arrow-Youth spoke thus, | "Where?" said he. Then the star said, "There in the northeast at Tʸ'i'miʸα' | in the cave," — "Indeed?" said Arrow-Youth. | "Let me go there," said he. "Wait," said Arrow-Youth, "let me get (25) my quiver and let me take my flint knife and let me take my club," | said Arrow-Youth. Then he took his weapons. | Arrow-Youth took them. There to the south he went upward. Up there in the south he arrived | at Ts'ɬt'o·'tc'tʸuwits'α. There he stopped.
202 Arrow-Youth listened where (1) she was going to cry. Then he heard his wife | crying. From the south sounded the cry of Yellow-Woman | and to the south he went running. Here in the east he came to the edge. Then he saw | Old-Woman-Giantess. She was still breaking the rock. Then upward (5) he pulled his four arrows. Then there in the east he shot right into the flanks of | Old-Woman-Giantess. In the east she fell down. Again he shot right into her chest. | Again he shot into her heart. Then eastward went down | Arrow-Youth. East below he arrived. Then upward he pulled the flint knife and with it | he cut off her head. Then he killed the Giantess. Then spoke (10) Arrow-Youth, "Come out from there Yellow-Woman." Then spoke | Arrow-Youth, "Where are the rabbits?" said her husband to her. | Then Yellow-Woman spoke thus, "Already this Old-Woman-Giantess | has eaten them all," said Yellow-Woman. "Indeed?" said Arrow-Youth, | "let us go down to our house," said her husband

to her. " Let us go," (15) said Yellow-Woman. Then there to the north they went. There | north above at Ts'ɪt'o·'tc'ᵀʸuwits'ɑ they came out. Then Arrow-Youth spoke thus, | " Sit down here for a while," said Arrow-Youth. " All right, " said | Yellow-Woman. " Let me go hunting rabbits here to the east edge, " | said Arrow-Youth. Then he hunted rabbits. Soon (20) Arrow Youth killed rabbits. Then there in the west he arrived. He carried | the rabbits on his back. Then Arrow-Youth spoke thus, " Let us go, " said Arrow-Youth. | " Already I have killed these rabbits, " said Arrow-Youth. Then there to the north | they went. Then below in the west on the west top there below they arrived | at their house. Then said Arrow-Youth, " Here is also the deer (25) I killed, " said Arrow-Youth. " It is good, thank you, " said | Yellow-Woman. — That is the end.

Yellow-Woman and the Giantess (2) 203

(Told by Tsai'tᵛ'i, 1919.)

Long ago. — Eh. — Oh dear, long ago Yellow-Woman went hunting. | There southward she went. Then she killed one rabbit. | Then it was evening and she camped, and | there at night she built a fire. Then she roasted the rabbit. (5) Then she said, " Maybe some body will come | and stay here with me, " she said. Then another one, a Giantess heard her. " Ah," said she. | " Whoever speaks there, [to him] let me go. " Then | she arrived there. " Where (are you)? " said she. " Here! " said Yellow-Woman. " Are you here, | sweet one? " said she. " Oh dear! " said (Yellow-Woman). " Hand me that (10) sweet morsel of a rabbit. Let me eat it here. Let me eat it, " said the Giantess to her. Then | she ate it just whole. She ate. Then the Giantess spoke thus, | " Next let me eat you, sweet morsel, " said the Giantess. Then she cried, " Oh dear! | Is not any one here, oh dear! " said she. Then she was scared. | She cried, " Oh dear ! " said she. " What kind is this Giantess? Oh dear, " (15) said she, " She just eats down everything. " Then Yellow-Woman there | was crying, but she was going to be eaten. On her part | she pounded up the rock. Then Ma·'sɛɛ·wi heard her. " Behold, somewhere poor | Yellow-Woman is crying. Let me go, brother. | Let us go to the poor one. " Ma·'sɛɛ·wi and his brother arrived there. " Why? " (20) said he to her. " Because, " said Yellow-Woman. " I'll eat that sweet morsel. | She is so white, " said the Giantess to him. " Wait a while. | First let us do this, grandmother. Then you may eat. " — " Go ahead, " said the Giantess. | Then they gambled. Then they killed

204 the Giantess. Then her head (1) he struck. He cut open her stomach. Below there were her shoes | and her dress. They took them out. Then Yellow-Woman | was told, "Here is your manta and your belt," he said to her. | "Thanks!" said she. "Then wait a while, poor thing." Then ten rabbits (5) for her they killed. She was glad. "Now | go to your house and eat them when you get there. Now let me go," said he. | Then she arrived at her house. When she arrived there | she put down the many rabbits. She roasted them. Very many | she brought. Then (someone) said to Yellow-Woman, "Where (10) did you kill the rabbits?"— "I killed them in the south," said she. You are lucky. Let me have them," | said he to her. Then she divided them with her sisters. Then, "Let me go," | said she. "Go ahead, let me lie down. Oh, I am tired tonight." | Then she lay down. That long it is. |

205 *The Witches and Arrow-Youth.*

(Told by KO·'TʸE, 1920.)

Long ago. — Eh. — Acoma. — Long ago lived Arrow-Youth. | The Chief's daughter was his wife. His wife was a witch. At night | she did not lie down for a long time. Then Arrow-Youth said, "I wonder | why does not Yellow-Woman lie down here at night. I wonder where (5) Yellow-Woman goes every night?" Thus said Arrow- | Youth. Then he said again, "Let me watch her there," | thus said Arrow-Youth. Then he climbed up and there | Arrow-Youth made shoes. After a while (his wife)[1] | Yellow-Woman finished making wafer bread. Then she spoke, "Arrow-Youth," (10) said she, "have you finished your shoes?" thus she said. "No," said | Arrow-Youth. "I shall go to draw water there at the north spring," | said Yellow-Woman. "Don't go down into the north room," | thus she said. "Very well," said Arrow-Youth. Then Yellow-Woman went to draw water. | After a while Arrow-Youth said, "I wonder (15) why doesn't Yellow-Woman want me to go into the north room?" | thus said he. "Maybe she is cooking something," said Arrow-Youth. "Let | me see," said he. Then he went northward down. As soon as he had come up to | the corner, (he saw that) she was boiling a baby. He took off the lid and the | baby's eyes shone white upward. Then he saw it. He said, "I wonder (20) maybe Yellow-

1. Words in parentheses were dictated in 1920 by the narrator, KO·'TʸE, but when the story was corrected in 1921 by being read to Katherine Day she wanted these words omitted. Words in brackets were substituted by her.

Woman is bad. Maybe she is a witch," | thus said he. Then he put the lid on the baby and he went out southward. | After a while Yellow-Woman came out from there south. | He said to her, "Did you came back, Yellow-Woman?" thus said (1) Arrow-Youth. 206
"Yes," said she. Then she said next, "Did you | not go into the north room?" thus she said to him, and Arrow-Youth said | "No," said he. "Indeed? That is good," said she. In the afternoon | she took out an ear of purple corn in the south and she said to the (5) purple ear of corn, "This night you shall lie down with Arrow-Youth," thus | she said to it. Then the purple ear of corn said, "Very well," said it. "This | night I shall take out food down there northward," said she. | "Indeed?" said the purple corn. "You will say to Arrow- | Youth, if he wants to get up, say to him, 'Lie down here. Where do you want to go?' thus (10) you will say," said she to the purple corn. "Very well," said it. "This you will do for me." | Then she put it up back. At sundown they ate. | After a while Yellow-Woman and her husband | Arrow-Youth lay down there above in the north. At midnight | a cat came in and called her to hurry. The cat said, (15) "Mam, mam, mam!" thus said the cat. [Yellow-Woman] | arose and went to the door. Then the cat looked in and | she said to it, "Wait, Arrow-Youth is not yet asleep," | thus said Yellow-Woman. Then the cat said, "Hurry up, | they are waiting for you, but you have not brought your food. (20) Already all are assembled and have brought food," thus said the cat. | Then Yellow-Woman went back north. Then Arrow-Youth | lay there. Yellow-Woman arrived there in the north. Then | she shook him and Yellow-Woman said, "He is asleep. | Wait for me," she said to the cat. The cat waited outside. (25) Yellow-Woman went into the room to the north. There was mush (in a pot). | She took it out [southward] and she carried it out southward. | Then she went in again northward and took out wafer bread. Then (1) she picked up the purple ear 207
of corn and put it down by the side of Arrow-Youth. She said to it, | "Don't let him get up," thus she said to it. "Pull him down | here (if he should want to get up)," thus she said to it. Then the ear of purple corn said, "Very well," thus it said. | Then Yellow-Woman said, "Let us go." She went down with the cat. (5) They climbed downstairs and they went down. After a while | Arrow-Youth arose and the ear of purple corn said to him, | "Where are you going Arrow-Youth? Lie down," thus said the ear of | purple corn. Then Arrow-Youth became angry. He picked up the | corn and said, "You are an ear of corn and you will talk?" thus said he to the ear of purple corn. Then (10) he struck it against the north wall and it

broke up entirely. | He went out and ran after Yellow-Woman. He went behind | her westward and came to the edge of the mesa to West-Below.[1] There he saw his wife | and the cat walking down below. They were climbing down. Then he went westward | and ran. He followed after them and after a while (15) they arrived in the north down below Acoma in the north valley. | There in front of them was a place where they entered. There were already | the witches inside eating. Then the chief of the witches said, | " Yellow-Woman, you are very late, " thus said he to her. | " Why did you not hurry? " thus said he to her. " Because, " said she, (20) " Arrow-Youth did not go to sleep, " thus she said. " Therefore, I did not | hurry. " Thus she said. " Indeed? " said the chief of the witches. | " Now go and eat, you two down here, " he said to them. Then they ate. | After a while the chief said, | " Now let us be ready to work, " thus said he. " Go ahead, " said they. Then (25) they made ready. " What are you going to become? " (said he). | After a while a bow was put up bet-
208 ween them. | Then the chief said, " Four at a time and (1) two at a time shall go together, " thus said he. Then first | two wolves shall go out under there, " thus said the chief. | Then the two arose and went under (the bow) but they did not entirely | put on the wolf shirt. The lower halves of their bodies (5) remained human. Then the chief of the witches said, " Yellow-Woman, " said he. | " Hey, " said she. " Maybe your husband, Arrow-Youth, | is looking on, " thus said he. " I don't know, "said Yellow-Woman. | " He was already asleep, " thus she said. " Indeed? " said the chief. | " Go ahead again and try. " Then two tried again, (10) and again they did not put on the wolf shirt. Then said | the chief, " Probably Arrow-Youth came here, " thus said he. | " Look upstairs outside. " Then Yellow-Woman went out, but she did not | see anyone. Then he said, " Let us search for him, " thus said | the chief. Then they went out and searched for Arrow-Youth on top of the house. (15) They untied the reeds there above on the roof door. | They untied them and there underneath was Arrow-Youth. Then | they said, " Behold! Yellow-Woman's husband is really here. | He came down here, " thus they said. " Let us take him downstairs, " thus they said. | Then they took him down and he was sitting in the corner. " Now let us (20) begin, " said they. " Wolves, stand up you two! " | Then they went out underneath the bow and they put on entirely the wolf shirt. | Then they went out. Next two bears stood up and | they went out. Then two mountain lions went out through it. Next two coyotes | went out. Next two cats went

1. The cleft leading up to the top of the mesa.

out. Next two wildcats (25) went out. Next two whip-snakes went out. Next two rattlesnakes | went out. Next two bull-snakes went out. Then Arrow-Youth was sleepy | in the corner. Then the chief of the witches said, (1) " Yellow-Woman, " said he, " your husband is sleepy. Go | 209
upstairs northward and make him lie down, " thus said he to her. Then Yellow-Woman arose. | She said, " Arrow-Youth, " said she, " Go to sleep. Let | us go upstairs and let us lie down in the north, " thus she said to him. Then they (5) went out. As soon as they went out there seemed to be light above. Then they went upstairs. | There they lay down for a while. Then Arrow-Youth was asleep. Then said Yellow-Woman, | " Do you not understand? You will be put on top of the cliff here and | you will die, " thus said his wife to him. Then Yellow-Woman climbed down. | On the following morning at daybreak Arrow-Youth woke up. Then (10) he looked down and it was very deep and he looked up and it was very | high upward. It was a very step precipice and he lay right in the middle | on a very narrow ledge. Thus | Arrow-Youth was deserted on a steep rock in the middle of a precipice. | Then in the morning when the sun rose (15) Arrow-Youth cried, |

" Oh, my mother, my sister, Oh ! " |

Thus he said. After a while in the east up above squirrels | were picking piñon nuts. Then again cried Arrow- | Youth,

(20) " Oh, my mother, my sister, Oh ! " |

Then the squirrels heard it and one of the young squirrels said, | " Keep quiet, " thus he said. " Somewhere a dead person is crying, " | thus he said. Then he cried again, |

" Oh, my mother, my sister, Oh ! " |

(25) said he. Then the squirrels ran away. They came to their house in the east. | Downstairs their mother was making a jar. They just | jumped down and broke the jar entirely and (1) they ran into the 210
north room. Then their mother asked them, " What | has scared you ? " thus she said. Then one of them said, " In the | west some dead person is crying, " thus he said. Then | their mother said, " Let us go. A dead person (5) will never cry. " Thus said their mother. " Probably | the bad people have again put somebody up there, " thus said | their mother. They went out and went westward.

After a while | they came to the west edge of the precipice. Then she said, " Be quiet, " | thus she said, and again Arrow-Youth cried, |

(10) " Oh, my mother, my sister, Oh ! " |

Thus he said. Then the squirrel mother said, " Behold, | that is not a dead person, " thus she said. " They have again put somebody up there, " thus she said. | She went to the west and arrived in the west. After a while | she went to the south edge of the precipice. She looked down there and saw (15) Arrow-Youth lying in the middle of the precipice. They climbed down | and arrived there. Then the Old-Squirrel-Woman said, " Oh, my poor | son, Arrow-Youth ! Did they put you here ? " Thus she said. " Yes, " | said Arrow-Youth. " These contounded bad persons put him up there, " | said the Old-Squirrel-Woman. She questioned him and said to him, " Are you hungry ? " — (20) " Yes, " said he. " And are you thirsty ? " she said to him. " Yes, " said | Arrow-Youth. " Indeed ?" said the Old-Squirrel-Woman Then she said | again, " Go ahead, my children. Your brothers and | your sisters shall get water for you, and they shall get for you meal of sweet corn, " | said the Old-Squirrel-Woman to him. " Permit us to go, " said they. Then (25) they went up. They went out upward and came down. Then | they took water in an acorn cup and they took also | four (acorns full of) sweet cornmeal. Then they went up
211 westward. After a while (1) they came to the top. Then they went down and they arrived down below | where he lay and then (the Old-Squirrel-Woman) said " Here it is, " said she. " Drink this, " | she said. Then Arrow-Youth said, " I shall not have enough water, " | thus said he. Then said Squirrel, " Indeed, you will have enough water, " said she. (5) Then he drank. He drank three acorn cups (with) a little water. | He drank all ; and one half, then he had enough. " Now | take this sweet corn and eat it, " she said to him. Said again | Arrow-Youth, " I shall not have enough, " thus he said. | The Squirrel said, " Indeed, you will have enough, " thus she said. Then he ate the sweet corn meal. (10) He ate three and one he left over. Then said | the Old-Squirrel-Woman, " My son, " she said, " after four days | we will take you down, " thus she said. " I will also tell you this now. | In four days they will try to throw you down, and you will be killed. | For four days in the morning to the west edge (15) will come the k'a'ts'inα. They will bring you something to eat, raw fruits. | They will come down from the east here, here in the south they will come down the edge | and they will speak to you and they will question you. | They will say to you, ' Arrow-Youth,'

they will say to you, 'eat this corn | and these melons and these water melons and these eggs.' Then (20) also this rock will come down a little and this rock | will go up a little. Then they will say to you, 'Come up, | Arrow-Youth,' thus they will say to you. But do not believe them. You must | lie here quietly." Thus said she to him. "Very well," said Arrow- | Youth. "If you believe them and you step down you will fall; (25) and if you step up you will fall." Thus said Old-Squirrel-Woman to him. | "Very well," said Arrow-Youth. "It is good." — "We will give you to eat | and we will give you to drink," said the Old-Woman-(1) Squirrel. "Now we 212
will go down," thus said Old-Woman- | Squirrel. "Then go, mother," said Arrow-Youth. "You will wait | and you will expect us and then you will go down," thus said Old-Woman- | Squirrel. "Very well," said Arrow-Youth. Then went down (5) Old-Squirrel-Woman and her children. They arrived down below and went | into their house.

After four days in the morning before sunrise | two Mai'ctc'ɪcuwɑi' went to the edge whistling. | They came to the east and they said, "Are you lying up there, | Arrow-Youth?" thus they said to him. "Yes," he said. "Oh, poor one," said they. (10) "Maybe you are hungry, maybe you are thirsty," thus they also said. "No," | said he, "I am not thirsty. I am not hungry," said he. | "Here it is, do eat this corn and melons and water melons | and eggs," thus said they. "I don't want to eat," said he. | "Stand up and go out upwards; (15) it is quite low," said the Ma·'ctc'ɪcuwɑi'. He said, "No, | I am not going up," thus said Arrow-Youth. "Indeed?" said the | Ma·'ctc'ɪcuwɑi', "let us go, you will die here," | thus they said. They went east and all was steep again.[1] |

Again after a while two Yellow-Women arrived. (20) They said, "Are you lying here, Arrow-Youth?" thus they said to him. "Oh, poor man, | maybe you are hungry, maybe you are thirsty," thus they said to him. "Here eat | this sweet cornmeal, and eat this sweet corn," thus they said to him. Then he said, | "I am not hungry, and I am not thirsty," said he. | "Indeed?" said the two Yellow-Women. "Go ahead, (25) step down. Arise!" thus they said. "I am not going to get up," | said he. "Indeed?" said the Yellow-Women. | "Let us go down, he does not believe anything. He (1) will die here of hunger and thirst," they said. Then they went back 213
east | and the whole rock was steep again.

1. The Ma·'ctc'ɪcuwɑi' made it appear that the distance from the ledge on which Arrow-Youth lay to the top and to the bottom was short so that he could step down.

After a | while two water-rattlesnakes appeared in the west of the precipice. | They were going to make him fall. They came out at the southwest corner of the rock (5) but he blew out medicine and it did not hit him (with its horns) | the yellow water-rattlesnake. To the east on the top edge of the end of the | steep place passed the water-rattlesnake. After a little | while the other one, the blue water-rattlesnake came out in the west on the precipice | and went from the west to the point of the rock. (10) He blew medicine on it and it also did not hit him. | It passed eastward on the steep top of the rock. | Then it said to Arrow-Youth, "You don't believe anything. | You will die here. You will be killed by hunger and thirst." Thus it said to him. | Then it was good. They did not make him fall.

Early (15) the next morning the Squirrel and her children came up | again and they brought him food and they also brought four piñon nuts | which they carried in a basket. After a while they came up. | They came south to the edge and they saw Arrow-Youth still lying there. | Then they went down. They arrived down below and the (20) Old-Woman-Squirrel said, "They did not throw you down?" | said she. "No," said Arrow-Youth. "That is good," said the Old-Woman- | Squirrel. "Now let me make you get up." Then they made him get up | and the Old-Woman-Squirrel said, "Now go ahead and eat," | thus she said to him. "Now, let me go down to that corner," thus said the Old-Woman-Squirrel. (25) "Let me plant these four piñon nuts and | tomorrow four piñon trees will come out
214 at sunrise | and at noon they will reach up here. Then (1) you will go down," thus she said to him. "Wait for it," thus she said to him. "Then | in the morning you will climb down," thus she said to him. Then went down | Old-Woman-Squirrel. She came down to the ground and | she planted the four piñon nuts. Then she went back up (5) and arrived up above. Then she said to him, "Tomorrow morning | at sunrise the piñon trees will come up | and will grow and at noon the | piñon trees will reach up here. Then we shall come up | again tomorrow," thus said Old-Woman-Squirrel. (10) In the morning the Squirrel and her children went up again. | They arrived up above where Arrow-Youth was lying. | Then they said, "Go ahead! arise!" Then he arose and | the Old-Woman-Squirrel said, "Take this," thus she said, "eat this," | said she. Then Arrow-Youth ate and he had enough. (15) The piñon trees came growing up near to him | and the Old-Woman-Squirrel said, "Arrow-Youth," said she, | "wait a while for them," thus she said. "At noon | I shall make you go down," thus said the Old-Woman-Squirrel. "Very well," said | Arrow-Youth. And then they went up. They came down in

the east. After (20) a while they went there again and the | piñon trees came up. "Now, my son, Arrow-Youth, | we will take you down," they said. Then Arrow-Youth said, | "Will not the branches break?" said he. "No," | said Old-Woman-Squirrel, "they are very strong," thus said she. "Let me try," (25) said the Squirrel. Then she climbed down and said, | "It is strong," thus said the Old-Woman-Squirrel. She climbed up again, "Now | come on," said she, "you will not fall," (1) said she. Then he stood up and he held on 215
to the tree. He stepped down and | they held him on each side. They were climbing down. After a while | they arrived down below. Then they said, "That is done," they said. "Now | let us take you to our house." They went eastward and after a while (5) they arrived in the east at their house. They went in downstairs and | sat down below. Then the Old-Woman-Squirrel said, "This is done, my son. | Now let us wash your head," said she. Then they washed his head. After a while | Arrow-Youth said, "Mother," said he. "Well?" said | Old-Woman-Squirrel. "Let me hunt rabbits," said he, "maybe (10) there are many rabbits here." Then the Squirrel said "Wait! First | eat, and after you have had enough go hunting," said she to him. Then | she gave him to eat. After a while he had enough and he said, | "Now let me go hunting," said Arrow-Youth. Then | he went out and went hunting. Very soon he had killed one. After (15) a while he carried the rabbit on his back. Then he said, | "You down below," thus he said. "Bring it down," said the Squirrel's | children. Then their mother boiled the rabbit | meat. The Old-Woman-Squirrel said, "Thanks, this is good," | said she. "Let us take to my friend Old-Woman-Spider (20) the rabbit meat, and let us ask her for her help, how on Arrow-Youth's | wife to take revenge," thus said Old-Woman-Squirrel. | After a while they went southward. In the south | she lived under the snakeweed in the east corner. There in the south | they arrived. "How are things, friend Spider?" said she. "Very well," (25) said she to her. "Sit down," said she to her. "Very well," said she. "Maybe | you want something", she said to her. "Yes," she said. "I wish | you to help me," said she to her. "It is good," said she. "After four (1) days my son, Arrow- 216
Youth will go up to Acoma to see what is going on," | said she. "Indeed?" said Old-Woman-Spider. "That is the reason why | I ask your help. Arrow-Youth wants to take revenge on his wife, Yellow-Woman," | thus said Old-Woman-Squirrel. "I'll make (medicine) for you," (5) said she to him, "sit down and wait a while for me. | I'll make medicine for you," said she. Then pitch and also | sinew she mixed and fried it. After she had poured it out she tried it

| and it stuck on a little. It stuck very firmly. Then | Old-Woman-Spider said, "This is good, it will help. (10) Yellow-Woman will be hurt with this forever | and she will die this way," said Old-Woman-Spider. Then she said | also, "Here it is, friend Squirrel. All the medicine | I made," thus she said. "Now you must tell Arrow-Youth," said she to her. | "Four nights after he arrives at Acoma, he himself will (15) have piñon nuts. There inside the shamans will practice stick-swallowing | which belongs to the k'ᵃpi·'nα. When Yellow-Woman | sees him she will ask him to give her piñon nuts. When | he arrives there she will ask him for piñon nuts. Then he will give them to her | and he will say to her, 'Let us go to your house,' (20) thus he will say to her. After they get to Yellow-Woman's house | they will lie down. Then she will fall asleep, and he will rub this medicine on her eyes, | then she will be very sound asleep," thus said she to her. | "After that he shall untie this medicine. With it | he will make her stick to the ceiling," thus Old-Woman-Spider said to her. "In that way (25) he will take revenge," said she. "Now go ahead, friend Squirrel," | said Old-Woman-Spider. "I will help you with this from here on," | said she. Then Old-Woman-Squirrel
217 said, "Permit me to go, (1) friend Old-Woman-Spider," thus she said. "Go ahead, good-bye," | said she. Then she went northward. She arrived at her house. Then after | a while she said, "My son, Arrow-Youth," said she, | "I have brought this medicine for you. Old-Woman-Spider (5) made it for you. With it you will take revenge on Yellow-Woman | after four nights," thus she said to him. "That is good." Then he took | the medicine and she told him next what to do with it | and how she would be hurt. Old-Woman-Squirrel said, "With this round | medicine (you will tie up in her home) your wife, Yellow-Woman, when she is asleep. With it you will tie her up (10) inside her house and with this medicine which is wrapped up, | you will rub her eyes," said she to him. "Then you will go out again | and you will go to your house. After that Yellow-Woman herself | will die," thus she said to him. "That is the way in which you will take revenge on her," | thus said to him Old-Woman-Squirrel, Arrow-Youth's mother.

After (15) four nights the k'ᵃpi·'nα shamans were going to have the stick-swallowing ceremony. | That night Arrow-Youth went south | to his house in Acoma. He went to witness the ceremonial. After a | while he arrived in Acoma. Then he said, "How are you, mother | and father and brothers and sisters?" thus he said. (20) Then they began to cry, "Oh, poor dear, when did you come back? We thought that you were | dead long ago," they said to him. "No," he said,

"I am not dead," | said he. "I come to see the ceremonial," said he. "Indeed? Then let us | go," they said all of them. Then they put squash seeds and | water melon seeds into their shirts to eat. Then while they were looking at the ceremonial (25) these were to be eaten. Arrow-Youth said, "Mother," said he. | "Well?" said his mother. "Why do you put those seeds into your belt?" | said he. "Because," said she, "we have no (1) piñon nuts," thus said the mother of 218
Arrow-Youth. Then | Arrow-Youth said, "I brought back these piñon nuts. | You will eat these," thus said Arrow-Youth. Then his mother | said, "Oh those are good, thank you," said she. They went (5) and climbed up to the plaza in the middle of the west side. Then the k'api'na shamans | swallowed sticks. They went in and it was already full of people. | Then Arrow-Youth said, "Mother," he said, | "let me look at it from this door," said he. "Go ahead," said | his mother. After a little while the girls saw him and (10) said to him, "Oh," said they, "look at our brother, Arrow-Youth. Where | did he come from?" thus they said. "From the north," said Arrow-Youth. | "Give us piñon nuts," said they. Then he gave them to them. | After a little while his wife, Yellow-Woman heard about it | and she came eastward. She pushed the girls aside. (15) She arrived in the east and said, "Oh, my poor husband, Arrow-Youth, have you | come?" thus she said. "Yes, I have come from the north," said he. "Give me some | piñon nuts," said Yellow-Woman. Then he gave them to her. | Then Yellow-Woman said, "Let me take you to my house," said she. | "I am very sleepy," said Yellow-Woman. "Let us go," (20) said Arrow-Youth. Then they went up and out. They climbed down. Then they went to the east | to Yellow-Woman's house. They went up and climbed up to the top of the building. | Then they lay down inside in the north. After | a while Yellow-Woman was asleep. Then Arrrow-Youth arose. | He unwrapped his medicine and rubbed it on Yellow-Woman's eyes. (25) Then she was very sound asleep. He also unwrapped | the pitch medicine and with it he tied her legs and her hands. | Then he tied her under the ceiling. Then (1) Arrow-Youth said, "That is enough," he said. "Now, how 219
is it? | Do you understand it? You will die here," said Arrow-Youth. Then | he went outside her house again and went back. At the dawn of day next morning | she shouted aloud. Then the people heard it. "Behold, what is the matter with (5) Yellow-Woman?" they said. The people assembled and | they said, "Go ahead," said they, "let us go out to the west side and | let us take her up," they said. Then they untied her entirely. | They broke (the ropes). | They took her up westward. In Acoma to the west top they carried her. | They arrived

there and put her down. | (10) Thus Arrow-Youth took revenge on his wife. | The end. |

I·'T·iwaisiwα.

(Told by KO·'T^{y}ɛ, 1921.)

Long ago the people were living at Zuni. Then there was a Zuni | boy I·'T·iwaisiwα. He had an eagle as a pet. | He liked his eagle very much and every day | he hunted for him rabbits and jack-rabbits. Then after (5) some time he said, "Mother," said he, "Yes," said | his mother, and "Yes," said | his father. "Tomorrow I shall go to buy (something) for ourselves at the east river | in Isleta. I shall take along women's dresses and women's belts and | women's stockings and buckskin," said he. "All right," said his father (10) and his mother, "but I shall tell you this. There at the east gap on the north | slope lives a man. His name is Ci·P^{ɬ}/k'T^{y}iwα'. | There he lives and almost every day he looks for somebody who | passes by that way. He always gambles, | throwing up dice. Do not go there. You will not be safe. When you go eastward (15) he will see you and will call you. Do not | go there. Go up northward," said the father of I·'T·iwaisiwα, "because | he will win all your clothes and everything, and | finally he will even win your heart and will kill | you. Therefore I warn you." Then said (20) I·'T·iwaisiwα, "All right," said he. The following morning early he tied up the clothing | and he said, "Permit me to go," said he. "Well go," they said. | "You will give to eat well to my poor eagle," | said I·'T·iwaisiwα. Then he
221 went eastward. After a (1) while he came to the east gap and when he went east, indeed, | Ci·P^{ɬ}/k'T^{y}iwα' saw him. He said, "Heh I·'T·iwai'," said he. "Here to the north | come," said he. Then I·'T·iwai' said, "I shall not | go up there," said he. "You must come up here just (5) for a little while," said he. Then he went there northward. | He arrived above. After a while he climbed up above | and said, "How are things?" said he. "It is well," said Ci·P^{ɬ}/k'T^{y}iwα'. | "Come in down," said he. Then he entered downward and he said to him, "Did you come here, | I·'T·iwai'?" said he. "Yes," said he. "I am going there to the east river (10) to the house of Isleta," said he. "I want | to buy other kinds of clothing," said he. "Indeed?" said Ci·P^{ɬ}/k'T^{y}iwα'. | "What kind of clothing do you want?" said Ci·P^{ɬ}/k'T^{y}iwa'. Then | I·'Tiwai' said, "I want a made shirt and made trousers | and also fruit of all kinds," (15) said I·'T·iwai'. "Indeed?", said Ci·P^{ɬ}/k'T^{y}iwα', "Let us first | play for a little while. Let us stake clothing four times," said | Ci·P^{ɬ}/k'T^{y}iwα'. "After a while when you win it, go," said he. "Very well," | said I·'T·iwaisiwα. Then they

put down the clothing, four different times. | " Now go ahead, " said he. Then he was ready to play. Then (20) Ci·pɬ'k'tʸiwɑ' said, " Go ahead, now you will be first. You will | play with the sticks. Throw them up against the wall, " said he. Then | I·'t·iwai' took up the gambling sticks and he threw them up. He | did not win. Then (Ci·pɬ'k'tʸiwɑ') said, " Now I next, " | said (he). Then next he threw up the sticks and again he won. Then (25) I·'t·iwai' said, " Let me try. Let me win it back, " said he. | " Go ahead, " said Ci·pɬ'k'tʸiwɑ'. Then again he put up other clothing. | Next I·'ɬiwai' took up the gambling sticks (1) and threw them up. Again he lost. 222
Then Ci·pɬ'k'tʸiwɑ' | took up the gambling sticks. He threw and again he won. Then | they played all night. He always just tried to win back | what he had lost. After some time he really lost everything. (5) Then I·'ɬiwai' said, "Enough," said he. | " I shall go to my house," said he. " First try | to win back (what you have lost), " said Ci·pɬ'k'ʸɬiwɑ'. " Let us do so, " said | I·'t·iwai'. Then finally he put down again clothing. Then | he took the gambling sticks. He threw them. Again he lost. (10) Next Ci·pɬ'k'tʸiwɑ' took up the gambling sticks, he threw and again he won. | Then he lost everything. Then I·'t·iwai' said, " Let me go to my house, " | said he. " Go, " said he to him. |

Then he went out. The next morning he went westward to his house. | When daylight came I·'t·iwai' arrived at his house in Zuni. (15) He went in down. Then he said, " Father, " | said he, " and mother, I have come, " said he. " At east gap | Ci·pɬ'k'tʸiwɑ' won all my clothing from me, " said he. " Indeed ? " | said his father and his mother to him. " Then you will go | from here. We shall not give you anything to eat, " (20) said they. Then he went out and he said to his eagle, " My poor | eagle, they do not want to give us anything to eat, " said | I·'t·iwai'. " Last night I lost all my clothing, " said he. | " Therefore they do not want to give us anything to eat, " said he. " Indeed ? " | said his eagle. " After a while (25) you will go away, " said the eagle. " I shall now take you to my home, " | said he, " for today I am not happy, " | said his eagle. Then I·'t·iwai' went northward. (1) He searched for something to eat and he went hunting. 223
After | some time, however, his mother and his father and his sisters | ate. Then his father and his | mother said, " You will hide this food. (5) After we go away | I·'t·iwai' might come here, " they said. " Therefore you will hide it | somewhere downstairs under a pile of corn. | You will pile on this fruit, " said he. Then after a while | they went west. All of them went westward. They went to their field (10) to husk corn. After a while I·'t·iwai' came | and brought

four rabbits. Then he said, " Here, my | eagle, eat once more this rabbit meat, " said he. | "After a while take me to your house, " said he. " Let me eat the meat of these | two rabbits, " said he. " Very well, " said his (15) eagle. Then the animal said to I·'ᴛ·iwai', | " Hey, " said he, " go downstairs, they | have hidden from us what you will eat. | Your mother put food downstairs, under the pile of corn, " said the eagle. | " Permit me to go, " said I·'ᴛ·iwai'. Then he entered downstairs. After (20) a while he found the food and ate it. Then he | was satiated. After he had eaten enough he put on a new shirt | and he put bells on his leggings and he went upstairs. He said, | " Enough, " said he. " Take me to your house. " — " Then untie me, " | said the eagle. Then I·'ᴛ·iwai' untied his eagle. (25) Then the eagle said, " Now go ahead. Go down | westward and up on top of the hill wait for me, " | said he. Then I·'ᴛ·iwai' climbed down. He
224 went westward and arrived there in the west. (1) Then after a while there westward flew his | eagle and said, " Now come here. Sit on my back, " | said the eagle, " I shall fly four times around here, " said the eagle. " Then | we shall go westward. There in the west where (5) your mother and your father and your sisters | are husking corn, I shall fly above them, " said the eagle. |

Then he sat down on his shoulders and he said to him, " Shut your eyes, " | said he to him. Then he shut his eyes and the eagle flew up. After a | while the children said, " Behold, poor I·'ᴛ·iwai', his eagle (10) is taking him to his house, " said they. Then they flew westward. After a while | they arrived in the west. There his mother and his father and his | sisters were husking corn. There for a while he flew above them. | Then I·'ᴛ·iwai' sang,

" Haya·aye a haye haye. Iyiᴛiwaisiwa's (15) eagle, my
eagle is carrying me to his house. |

Then they all looked up, " Oh! " said his mother, | " poor I·'ᴛ·iwaisiwa! His eagle is carrying him to his house. " | Thus they said while they were crying. They just went eastward. They did not | eat anything. They arrived in the east at their house. They entered downstairs. They (20) all lay down on their faces and they were very sorrowful on account of him and they longed for | their son who had been taken to the eagle's house. Then | he took him away up there. After some time in the sky | they arrived above there in the north. There in the northeast | on the west wall of the mesa between the precipices, where it is steep, (25) lived his eagle. He arrived there and there were his mother | and his father and his four sisters. Then they said, " Oh, " | said they. " Did you bring someone? " they said.

" Yes, " said the eagle. (1) " I brought the one to whom I belong, 225
I·'T·iwaisiwa. Thus is his name. | I brought him here, " said he.
" Indeed? It is good, " they said. " When I was in his house | he
loved me very much. Every day he gave me game | to eat, " said the
eagle. " Therefore I am very (5) grateful, " said the eagle. " Now you
and I will love him in the same way, " | said the eagle. " Indeed, it
is good, " said | his mother and his father and his sisters. Then in his
turn | I·'T·iwai' stayed in the eagle's house. |

I·'T·iwai' said, " I wonder, is there not below in the north(10) any
game? " said he. " I think I shall go hunting, " | said he. Then his
eagle said, " Indeed, " said he, | " There is plenty of game, but it is
very dangerous, " | said he. " Indeed? " said he. " Anyway, I must
try, " said he. | " Take me down, " said he.Then his eagle took him
down. (15) He took a bow and four arrows and northward | he
went. There in the north was a flat surrounded by mesas. He came to
the edge in the north | and in the west was Old-Woman-Spider-
Woman. She said to him, " Grandson, | I·'T·iwaisiwa, " said she to
him. " Yes, " said he. " Come here westward | for a while, " said
she. Then he went west. He arrived in the west. " Where are you? "
(20) said he. " Here in the south corner of the snakeweed, " said she.
Then after a while he arrived there. He said, " Are you here, grand-
mother? " | said he. " Yes, " said Old-Woman-Spider-Woman.
" Maybe | you want something, grandson, " said she. " Yes, " said
he. | " Maybe you want to hunt, " said Old-Woman-Spider-Woman.
" Yes, " said (25) I·'T·iwai'. " Oh, poor one, " said Old-Woman-Spider-
| Woman. | " Therefore | I called you. It is very dangerous. There is
plenty | of game, " said Old-Woman-Spider-Woman. " Wait a while
(1) I shall make medicine for you. Then you will blow on it. | Go in 226
northward. There in the north corner on the flat surrounded by mesas
| on the north wall, it is full of game, " said Old-Woman-Spider- |
Woman. " Go to the north end and there chew this medicine (5)
and blow on it. Then the game will not be dangerous, " | said Old-
Woman-Spider-Woman. | " I shall help you from now on. When
first you try to kill it, | there in the middle of the north wall, there in
the west stands the | tallest, largest elk. You will kill it, " said to him
(10) Old-Woman-Spider-Woman. " All right, grandmother, " said
I·'T·i·wai'· " Permit me to go, " | said he. " Go ahead, " said she to
him. Then he went northward | and on the north he came to the end
of the flat surrounded by mesas. Then he chewed the medicine. |
Indeed then (the elk) was going to attack him already. From the
middle of the north | came the largest elk with very sharp antlers
(15) in front. He blew medicine on it and shot the very large | elk.

It fell down and did not gore him. Then he killed it. | He skinned it with his flint knife. After a while | he skinned it entirely. Then he tore off the leaves from a piñon tree | and put the meat down on them. He put it on the leaves and went south. (20) He went to tell his eagle's father and mother. | After a while he arrived up there and said, " Climb ye down. " | They heard him and flew down and said, " Did you come here, | poor one? " they said. " Yes, " said he. " Let me tell you, get this meat. | I killed a very dangerous elk. " — " Let us do so, " (25) they said. Then they went northward. They arrived in the north and there lay | the meat. Then they took it up southward. Then he arrived up there and | they carved it. On
227 the north wall they dried it in the sun. Then after (1) a while they said, " This evening there will be a dance at the west end below | in the town, " they said. " Let us witness it, " | they said. Then after a while they went down west to | witness the dance. " They went down westward and entered. When they had entered it was (5) very full of people. Then they sat down. After a | while dead girls came in. There were four of them. | Then the eagle girls said, " I·'T·iwai', " they said. | " Yes, " said. he " Don't laugh. If you should laugh | in the house of these dead girls, they will take you (10) this night, " said they to him. Then I·'T·iwai' said, " All right, " | said he. After a while they arrived. They danced | and they were very funny when they were dancing and | they sang, |

" Hα·pï hαp·ï ts ts |
(15) Hαp·ï hαp·ï ts ts, " |

they said. Then after a while I·'T·iwai· laughed. | They took him east. They took him to their house. | The dead girls took I'Ti·wai'. Then the eagle | girls went there eastward. They arrived at their house. (20) They cried very much. On the following day, when daylight came, | I·'T·iwai' awoke. When he was awake he arose. He looked around and then | he saw the dead girls. They were very ugly. | They were only bones and skin and they lay there | and their house above and below was all holes. Then (25) I·'T·iwai' said, " How shall I manage to run away? " said he. Then | after a while he stood up very slowly. | He went out eastward and escaped upward. He arrived
228 above at his eagle's (1) house. They made him climb up and the eagle girls said, | " Oh poor I·'T·iwai', did you come here? " — " Yes, " said he. " That is the reason | why we did not want you to laugh, " they said. | Then after a while it was evening. When night came, they came after him (5) again. Then they did not let him go. In the morning they said, | " Go back to your house, " they said,

" because | for your sake we cannot live here comfortably, " they said. " Well, later on, " | said I·'T·iwai'. " At noon after you have eaten, your | eagle will take you to your home, " they said. " All right, " said (10) I·'T·iwai'. Then his eagle went back. Then | his father and his mother told him, " Today you | will carry your master I·'T·iwai' to his house, " he said to him. " All right, " | said the eagle. " Let me take him indeed, " said he. " His | mother and his father are very sorrowful. Every day (15) they lie on their faces. " Then at noon ate | I·'T·iwai' and his eagle, and when they had eaten enough, his eagle | said, " I·'T·iwai', " said he, " take these my own beautiful | feathers. I shall give you my wing feather and tail feather, " they said. | " Give it to me, " said I·'T·iwai'. " It is well, " said he. " Now, enough, " said (20) the eagle. " Now sit down again on my back, " said the eagle. | " You will sit on my shoulder, " said he to him. Then he sat down on him. | Then I·'T·iwai' said, " Permit me to go, mother and father and sisters, " | said I·'T·iwai'. Then they all cried and | they went southward. After a while they came to the south (25) at the hole in the sky. They arrived there in the south. And | the wind was blowing strongly. Then the eagle circled four times and he went down out very fast. He arrived down below. After a while | he put him down at Zuni in the west in his field. Then (1) the eagle said, " Enough, " said he. " Now go to your house, " | said 229
he to him. " Behold, your mother and your father | are very sorrowful, " said he to him. " Now permit me to go, " | said his eagle. Then they separated. I·'T·iwai' (5) went eastward, but his eagle flew upward. | After a while there in the east was an old Zuni | carrying wood on his back. He overtook him. Then he said | to him, " Are you going east here? " said he to him. " Yes, " said I·'T·iwai'. He looked at him well. Then after a while he recognized him. (10) The old Zuni said, " Are you I·'T·iwai'? " | said he. " Yes, " said I·'T·iwai'. Then he just put down his bundle of wood | and left it there. He went eastward to his mother and his father to tell them | that their son I·'T·iwai' was coming. After a little while | he arrived above and in the east. He entered there downstairs. Then (15) the old Zuni man went in there westward. He said, " How are things? " said he. " It is good, " | said he to him. " Sit down, " said he to him. Then he said, " I come to tell you | that your son, I·'T·iwai' is coming here to your house. Now get up, " | said the old Zuni man. " Who are you? " said he. " You always | talk with a loud voice. Long ago his eagle took him somewhere, " (20) said his father. The old Zuni man said again, | " Indeed, I·'T·iwai' has come. " His father and his mother did not | believe him. After some time I·'T·iwai' came in. | When he talked they got up.

They went eastward to meet him. "Oh, | poor one," said his mother, "My child I·'T·iwai', didyou come?" (25) thus she said and cried over him. "Yes, mother," said I·'T·iwai'. "That is good, | my child. Now that you have arrived here you will be happy, | my child I·'T·iwai'; " said his mother and his father. Thus | long ago I·'T·iwai' came back.

Tayo·'.

(Told by G^{y}i'mi, 1919.)

230 Long ago. — Eh. — There in the southwest at Wa·cpacα'k'α, long ago there | was a town and there was some man. Tayo·' was (his name). He was very | covetous. Then he had an eagle and every day he | went about. When he was not there his sister and his (5) mother never fed well this eagle. Then | a long time he had it, maybe ten years. Then said | the eagle, "My friend, Tayo·', " thus he said to him, "I should like | to take you to my house," thus he said to him, "from there after four days," he said to him. | "All right," said Tayo·'. Then after three days (10) they washed Tayo·''s head. At that time | and the next day the whole town above and all the men | went to plant the chief's field. Then early in the morning | the chief called out, "People, come out, ! " Then the people went out. | When all the people had come out, then were ready the eagle (15) and Tayo·'. At noon they took food out to the fields. Then, behold, his | mother and his sister took food out to the field. Then, when they had come out he said to him, | "Let us go, Tayo·', " thus said his eagle to him. "Go ahead," | said he to him. "Here to my wing hold on," said he to him. Then he | held on to it. Then from there flew up above the eagle. Then (20) that way up they went. When they were half way up he sang, |

Ha·oo Tayo·' i'naï | [1]

231 said Tayo·'. Then those who were planting corn saw them. (1) They said, "Behold, there Tayo·''s eagle took him away," | thus said the people. Then there above the eagle was soaring, and then | Tayo·' sang. Then they just looked at him | the way he was going up. Then away off there to K'oa·'T^{y}umï (5) they went up. Then up on top there was another different world. There | they arrived. Then said to him his eagle, "There in the north above is | where I live," said the eagle. "Here in the north below Old-Woman-Spider | is living," thus he said to him. "She has two grandsons," thus he said to him. "Behold, go ahead. | There you will stay." Then northward down he

1. Said to be Hopi words.

went. When there in the very north down below (10) they arrived, then at once spoke to him the Spider-Boys, | "Here are my snares," they said to him. Then there in the north he arrived. | "Are you here?" they said to him. "Yes," they said. "Oh my, I think, Tayo·', | your eagle brought you here." — "Yes," said he. Then | he stayed there. There he killed robins. In the evening they went west (15) carrying in their hands the robins. Then they reached the place where | Old-Woman-Spider lived. "Mother," they said to her, "somebody brought these," | said the Spider-Boys. "Come in," said Old-Woman-Spider. Then | they entered. "How are things, grandmother?" said Tayo·'. "It is well," said | Old-Woman-Spider. "Oh, poor Tayo·'," said she. "I guess your eagle (20) brought you here." — "Yes," said he. Then | there at Old-Woman-Spider's house stayed Tayo·' a long time. | Thus it was long ago, when Tayo·''s pet took him there to | K'oa·'ʏumï and above. That long is my aunt's backbone. |

The Deserted Children. 232

(Told by Ko·'tʸɛ, 1921.)

Long ago. — Eh. — At the southeast of Zuni long ago at So·'tcamun·ʸi[1] | the Zuni were living. And then the people were verily starving. | Then Chief-Remembering-Prayer-Sticks there in the middle | north of the plaza lived with his children. He had two children. (5) One was a girl and one a boy. Then one time people | who had lived there at So·'tcamunʸi, these people moved northward to Zuni. | Thus after a while the people went from there | secretly to Zuni northward. Verily, | only Chief-Remembering-Prayer-Stick's children remained there. (10) Then in the evening the chief and his wife K'apo·'na·'k'o | spoke among themselves. "How is this?" they said. "Tonight | when the children go to sleep, let us go to Zuni northward," they said. | Then in the evening, their children lay down. After a while | they went to sleep. Then K'apo·'na·'k'o said, "Let us (15) go northward down to Zuni," said she. "Let us go," they said. | Then K'apo·'na·'k'o took her jar and the stirring stick, | but Remembering-Prayer-Sticks took his mountain lion quiver | and took his bow. "Let us go," said he. | They went out and climbed down, but they went northward down, (20) but they left the children there. After some time | in the morning, the children awoke. They arose. | They looked around and said, "I wonder where our mother | and our father have

1. Now called Tinaja.

233 gone," they said, "I don't know," they said. (1) The girl began to cry. Then her brother said, "Don't | cry, poor sister," said he. "Let us go down north," | said he, "there down below in the north to our field," said he. Then | he carried his sister on his back. They went out. They climbed down and (5) they went northward. Again his sister cried. Then | they were hungry. Then her brother said, "Be quiet, poor sister. | Don't cry," said her brother. "Behold, I shall make a bird for you," | said her brother. Then stopped crying | his sister, but her brother picked up an old corn stalk. (10) Then he made a bird for his sister out of the corn stalk. | He said, "Let us go, sister, we shall go up southward," thus said | her brother. Then they went up southward. After some time | they arrived up there and climbed up. They entered downward. Then they sat down below | for a while. Then his sister was sleepy and her brother (15) spread out (the skin) alongside the fireplace. There his sister lay down, | but her brother stayed alongside. He said, "I wonder, | from where we shall get something to eat," said he. Then he stood up and | picked up the bird which he had made. It was hanging down from above. Then | he sat down and said, "Oh poor me, poor sister, (20) I wonder what we shall eat," said he. Then after a while | her brother lay down. At night he went to sleep. | After a while this cornstalk out of which he had made a bird | became alive. It became a dragon-fly. Then it flew about above. | The dragonfly said, "It is good," said he. "You made me alive," (25) said he. "Therefore I am very grateful and happy," | said he. And he flew about there. Then the children stayed behind asleep. | Then again said the Dragon-Fly-Man, "Permit
234 me to go," said he. (1) "In the middle west corner at Wɛ·'nimaʇse, I shall look for something to eat for the children. | Let me beg for it at the house of the k'a·'ts'inα," said the | Dragon-Fly-Man. Then he went up and out and flew westward. After some time | he arrived in Wɛ·'nimaʇse. There in the middle west of the plaza on top (5) was the chief's house. He arrived there. He went in and down and said, | "How are things, Mothers Chiefs?" said he. "It is good," said they. | Down below it was very full of chiefs of the k'a·'ts'inα. | Then Yellow-K'a·'ts'inα-Chief said, "Maybe | you want something. Did you arrive? Who are you? I do not (10) know you," said he. "Is that so?" said the Dragon-Fly-Man. | "I am Dragon-Fly-Man," said the dragon-fly. | "Yes, indeed, I want something very much, and therefore | I come here," said he. "It is good," said the chiefs of the k'a·'ts'inα. | "I tell you," said Dragon-Fly-Man, "there in the east (15) at So·'tcamɔnʸi, Remembering-Prayer-Sticks's and K'apo·'na·'k'o's | poor children were deserted. Then after some time | they made me

alive and I came to life and I am very grateful. The poor | children are very hungry. Therefore I come here | and ask for something to eat for them." — "It is good," (20) said the k'a·'ts'inᵅ chiefs. "Now you four chiefs, | get open-work stockings," said he. "After | you have brought them here, let us put into them shelled fresh corn which the children will eat," | said he. Then the k'a·'ts'inᵅ chiefs went to get the open-work stockings. | After a while they brought them and said, (25) "Here they are," they said. "Take them," said the k'a·'ts'inᵅ chiefs, | the Yellow (chief) and the Blue (chief). Then again he said, "Bring me here | shelled corn," said he. Then they put four ears of corn into the stocking (1) and again into another stocking | they put 235
four ears of fresh corn and again into another one | they put four pieces of fresh fruit and in still another stocking | they put clothing. Thus did the (5) k'a·'ts'inᵅ chiefs. Then the Dragon-Fly-Man said, | "It is good. Thanks," said he. "Permit me to go. This is what I wanted," | said he. He went up and out and he carried in both hands the | open-work stockings in which were the cultivated plants and the clothing. After some time, | the Dragon-Fly-Man arrived at So·'tcamᵑʸi. (10) It was early in the morning and the children were fast asleep. Then he | hung up from above the corn which was in the open-work stocking | and the others he hung in the north room, the cultivated plants and the clothing. | Then southward he went out, the Dragon-Fly-Man. After he had gone out southward, | he made a small hole in the stocking. The children were covered with a (15) stiff skin. Then just there where they lay down | dropped one by one from the top the corn and it rattled on the skin, | as the corn fell down. After some time | her brother awoke. He said, "Sister," said he. "I think it is as though | it were raining," — "Be quiet," said she. Then (20) again after a while the corn came down very strong. | It came out. The corn came out on the skin. | Then her brother said, "Let me start a fire," | said he. Then after a while he made a fire. It blazed up and there | lay the corn. He and his sister ate it just raw. (25) He arose and said, "Sister, eat corn," said | her brother. Then suddenly the Dragon-Fly-Man said, | "Don't eat this," said he. "Look up." (1) The dragon- 236
fly flew about. It was very pretty. Then the children said, | "Maybe you gave this to us," they said, "Yes," said | the Dragon-Fly, "for I am very grateful and happy because you made me alive." | Then again spoke the Dragon-Fly-Man. (5) "Now stand up, poor children," said he. "Look here | in the north room. There is fresh fruit," said the Dragon-Fly- | Man. They went into the north room and there was fresh corn | baked in an oven, melons, watermelons, peaches and grapes | were there in the northeast. "Now go there, eat them," (10)

said the Dragon-Fly-Man. "When you have eaten enough, then | you will put on the clothing here in the northeast and put on the shoes," | said the Dragon-Fly-Man. "Now | I shall go away from here today to We·'nimaTse," said the Dragon-Fly-Man. | "Next I will also beg for corn and wheat," (15) said the Dragon-Fly-Man. "Go ahead, my | Dragon-Fly," said he. Then the Dragon-Fly said again, | "Maybe today or tomorrow your father | and your mother will come back. They will look after you (to see) whether you are | still here," said he to them. "Then just don't (20) pay any attention to them. They will want to take you on their laps," said the Dragon-Fly- | Man. "By and by when your mother and your father | will give you their shirts, then you | may obey them and you may sit on their laps," | said the Dragon-Fly-Man. "Thus I tell you, because (25) they did not pity you and they left you | without anything to eat," thus he said to them. "Very well," they said. | "Permit me to go," said the Dragon-
237 Fly-Man. Then he went west (1) to We·'nimaTse, but the children remained alone. | Then Dragon-Fly-Man arrived in We·'nimaTse. | He arrived in the west above the chiefs' house. Then he entered downward | there in the chiefs' house. He said "How are things, Mothers (5) Chiefs?" said the Dragon-Fly-Man. "It is well," they said. | Again spoke the k'a·'ts'inᵡ chief, "Maybe | you want something," said he. "Yes," said Dragon-Fly- | Man. "This time I want seeds of all kinds of corn | and all kinds of wheat," said he. "Indeed, it is good," (10) said the k'a·'ts'inᵡ chiefs. Then the Blue k'a·'ts'inᵡ chief | said, "How is it? Are the children grateful?" Said he. "Yes," | said the Dragon-Fly-Man. "Indeed," said the k'a·'ts'inᵡ | chief. "Then go and tell the children that in four | days we shall arrive there in the east. We shall (15) carry the various kinds of cultivated plants," said the k'a·'ts'inᵡ chiefs. | The Dragon-Fly-Man said, "It is good, you chiefs, and | I shall tell you this. After four days after | you have come, I will accompany you. I shall come here and I shall live here in We·'nimaTse," | said the Dragon-Fly-Man. "It is good," (20) said the k'a·'ts'inᵡ chiefs. "Now go and tell the children | when you arrive in the east to wait for you and to make four prayer-sticks | for us and to put them in a coiled basket and | to go hunting game. Thus they shall wait for us," | said the chiefs. Then, "It is good," said the Dragon-Fly-Man. (25) "Permit me to go," said he. Then he went up and out and flew | eastward. He arrived at So·'tcamuⁿ'i in the morning and he said, "How are things, father | and mother?" said he.
238 "It is good," said the children. Now they were grown up. (1) Then their child, the Dragon-Fly-Man told them. "Now I shall tell you, | father and mother," said he. "After four days, they will come | and

they will bring you different kinds of cultivated plants. You, | father, must make four kinds of prayer-sticks (5) and put the four kinds into a basket and you also must hunt game," said he to him. | "Thus I tell you," said the Dragon-Fly-Man. | "It is good," said they. "But there is one thing that I do not know | and that I do not understand and that is how to make prayer-sticks," said he. | "Indeed?" said Dragon-Fly-Man. "Tomorrow (10) ask the old man who lives here on the southeast hill for | help. His name is Old-Man-Fire. He knows everything," | said he to him. "And on the northeast hill | lives the Mountain-Lion-Man. You shall ask him | to help you how to kill game. Thus I told you already," (15) said he to him. "It is good," said he. Then he spoke to him, and again | he asked him, "What is your name, father?" thus he said to him, "This is my name," said he, | "I am Sio'rosiwa," said he. "Indeed?" said he. "My mother, what | is your name?" said he. "Sio'rosits'α is my name," said | the girl. "It is good," said the Dragon-Fly-Man. Then he said, (20) "I know that tomorrow morning your father, | Chief-Remembering-Prayer-Sticks will come here and also your mother | K'apo·'na·'k'o, both will arrive here," said the Dragon-Fly-Man, | "and I shall ask you to do just this. Thus | you will do," said he to them. "When your father and your (25) mother arrive here you will not sit on | your father's lap until he gives you his shirt and he lifts you up." | Thus said to him his son, Dragon-Fly-Man. Again (1) he spoke, "And thus you will do 239
to your mother. Do not | sit on her lap until she will give you her dress and she will take you up, | because then you will know that they really love you. | Thus I have told you," said to them their son, (5) Dragon-Fly-Man. Then he said, "Permit me to go down to the north | spring. There I shall stay for four days," said | Dragon-Fly-Man. "Then go," said his father and his | mother. He flew down northward and arrived down below at the spring. There | lived the butterfly and (butterfly [1]) on the flowers, and (10) the pollen of flowers was their food. Therefore | they live around springs and flowers. Early in the morning | their father and mother went north. Then they spoke thus, | "Sister." — "Yes," said his sister. "Our mother | and our father are coming down northward. Let us take off for a while our shirts. (15) Let us put them into the north room," said her brother. "Let us do so," | said his sister. Then the boy took off his shirt and also | the girl took off her dress and they put them down in the north room | for a while. Then they sat down alongside the fireplace | After a while their father and their mother came down into the house.

1. A particular species of butterfly.

(20) They cried. They said, " Oh, my poor child, " said their | mother and also their father. " My poor child, are you still alive ? " | they said. " Yes, " they said. Then they went there. " Just | sit on our laps, poor dears, " they said. Then they stood up and | ran away. Then the man, his father, first took off his shirt (25) and gave it to his son and then he took him up. Next | afterwards, the woman, her mother, undressed and | gave (her dress) to her child. | Then she also took her up and
240 they sat down (1) on their laps near the fireplace. Then their father questioned them. | He said, " How did you live here ? " Then the boy, | Sio'rosiwa said, " Yes, indeed, father and mother, I shall tell | you how we lived here, I and my sister, " said he. (5) " When they left us poor ones here, " said Sio'rosiwa, | " we were very hungry for two days. Then my poor | sister cried all the time, " said he. " Then I said, ' Poor sister, | don't cry, ' said I. ' Let us go down north | to our field. By and by I shall make a bird for you, ' (10) said I to my sister. Then I carried her and I went up and out and | we climbed down and went there to the north. After a while, | we arrived there below in the north at our field. Then I put down my sister. | Then we looked for an old corn stalk. We found it | and when I had put her down I took a flint knife and (15) with it I made a bird, " said he. " After a while | we went up south. Then when it was almost sunset | we arrived up there. We went up and entered down below. Then again | my poor sister was crying. We were very | hungry. Then she lay down and went to sleep. Then I (20) on my part stood up. I suspended the bird which I had made | by a hair. Then it was hanging from above. After a while | I also lay down and I covered us with a | stiff hide. Then I went to sleep. After it had been night for some time, at midnight, | the Dragon-Fly-Man brought for us corn. (25) It was the bird which I had made alive. Thus | he saved us, " said Sio'rosiwa. " And just that way we lived here on account of our child, " said he. Then
241 he said (1) again, " Enough, " said he, " that much, father and mother, I shall tell you. | Now father, put on your shirt. " And | the girl said, " Take this, mother, and put on your dress | and wait here for us for a while. " — " Let us dress down there in the north room, " (5) said his son. " Go ahead, " said their father. Then | he entered the north room and his sister entered. Then the two dressed | and his sister tied up her hair in the neck. It was very becoming to her, | the way she was dressed. After a while they came out southward. | She took out a basket filled with fruit. They arrived there southward where their mother (10) and father were. Then they said, " Take this, eat, | father and mother. The k'a-'ts'ina gave this to us, " | they said. Then they ate. But after a while | the son, Sio'rosiwa, stood up and

he entered the north room. Then southward he | carried out dresses for his father. He was going to dress him and said, (15) "Take this, father, Remembering-Prayer-Sticks. Put this on," | said he to his father. And he said, "This is good. Thank you, my child, | it is true indeed. Really you are chief," | said his father. "Now I am no longer | chief, for I have caused trouble," said his father. (20) On her part after a while the girl, Sio'rosits'ɑ stood up | and went into the north room. After a while she brought out southward to her mother | dresses. She came out in the south where her mother was sitting | and said, "Take this, mother. Put on these dresses," | said she. "This is good. Thank you," said her mother. "Indeed, (25) my child, now you are K'apo·'na·'k'o," said her mother. | "Indeed, I have caused trouble," said her mother to Sio'rosits'ɑ. | Then they both dressed, K'apo·'na·'k'o and Remembering-Prayer-Sticks. (1) Then the dresses 242
were very becoming to them. | Then their children saw them. | Then their father said, "Let us go into the north room | (to see) what kind of things there are," said he. Then after a while (5) they entered northward. They saw there many dresses on the northeast side | and when they came to the northwest side there were hanging dresses. | But there in the middle above there were cultivated plants, food, and in the northeast | on the floor there were fruits in a basket. Thus | K'apo·'-na·'k'o and her husband, Chief-Remembering-Prayer-Sticks, saw it. (10) Then after a while they went out southward. To Remembering-Prayer-Sticks said | his son, Sio'rosiwɑ, "Father," said he. "Yes," said he. | "I shall tell you this. In four days the | k'a·'ts'inɑ will bring up here cultivated plants. They came to tell us to make | prayer-sticks, four baskets full of prayer-sticks, (15) and also to hunt game. Thus they told us," said he. | Then Remembering-Prayer-Sticks, his father, said, "It is good," | said he. "Let us go," said he; because he | knew how to make them; thus spoke the father of Sio'-rosiwɑ. | "Then you will go hunting," said to him his father. "Deer (20) are from here on the east top and above in the south on the mountain. Back there | you will go hunting," said to him his father. "I must make for you | a way to find Mountain-Lion-Man," said to him his father. | Then he made for him prayer-sticks and feathers and pollen and | beads. Thus did for him his father so that he might (25) soon catch with it deer. Then he said, "Take this, | my son, that I made for you. You will carry your bundle to Mountain-Lion-Man," | said he to him, "and with this he will help you. (1) In that 243
way you will soon catch the game," thus said to him | his father. "It is well," said he. Then after a while | he carried his quiver. He put on his hunting hat. Eastward and up he went. | After a while he

arrived on top at the house of Mountain-Lion-Man. (5) When he arrived there at the cave there at the | entrance he lay. Then Sio'rosiwɑ said, "How are things, | friend Mountain-Lion-Man?" said he. "It is well," said he to him. | "Did you come here, friend, Sio'rosiwɑ?" said he. "Yes," said he. | "Maybe you want something," said he to him. "Yes," said he. (10) "This I want. Four kinds of your best game, that is what I want," | said he. "It is well," said he. Then he untied the beads | and the prayer-sticks. He finished untying them. "Take this," said he to him. | Then the Mountain-Lion-Man said, "This is good. Thank you," said he. | "I have been waiting for this every day," said he. "Now (15) you will stay here," said he to him, "for our large game | you want which goes across here," said he to him. Then said | Sio'rosiwɑ, "Yes," said he. "Wait here," said (the Mountain-Lion-Man). Then | the Mountain-Lion-Man roared. He called his animals, | the deer and elk. After a while they arrived there from all around. They stood down below. (20) Then the Mountain-Lion-Man turned around four times. | He jumped and caught a large reindeer (?). He knocked it down and killed it. | Again he jumped | and he caught a very large deer. He knocked it down and killed it. Again he jumped | and caught an elk. He caught it and killed it. Again (25) he jumped and caught a mountain sheep. He knocked it down and killed it. | Then after a while Mountain-Lion-Man said, "Enough," |
244 said he. "My friend," said he, "Sio'rosiwɑ, it is enough. (1) You wanted this today," said he. "Indeed, it is true | that is what I wanted," said he. Then Mountain-Lion-Man roared four times | and the game went up. Then, however, | Sio'rosiwɑ took his flint knife. He skinned them, but (5) his friend Mountain-Lion-Man drank the blood. Then he had enough. | He lay down alongside in the shade. Then Sio'rosiwɑ | broke off with his hand needles of the piñon trees and pine needles. | He made a bed for the meat of the game on the ground. Then after a | while he skinned it all. Then Sio'rosiwɑ said, "My friend," (10) said he to the Mountain-Lion-Man, "Yes," said he. "I ask you for this, | carry this meat to my house, this evening after a while | when the dark of the evening nearly reaches the western horizon," thus said he to his animal. "Very well," said | the Mountain-Lion-Man. "Now permit me to go ahead to my house," said | Sio'rosiwɑ. "Go along, my friend," said he to him. Then he went westward. (15) At noon he arrived at his house. He carried on his back | meat of four ribs. Then he climbed up to his house and above | he came to the edge at the door. "There down below," said he. "Here below," | they said. "Come down, you who belong to the game." Then he entered downward | carrying on his back the meat. Then his

mother and his father jumped. (20) His mother said, "It is good. Thank you," said she. "Did you come, | you who belong to the game?" said she, and on his part his father said, "It is good. | Thank you. Did you come, you who belong to the game? Clouds and fog | and everyone's flesh of the whole body and everyone's dresses carrying you come here to my house, | thank you," said he. Then he put it down. Then he put alongside of it (25) beads. Then Remembering-Prayer-Sticks said, "Enough. | It is good. You who belong to the game, now I suppose you will take a rest. | On my part, your flesh will be my food," said he. "I am happy, it will be my food, and (1) that of my 245
children. All will be our food and it will be the food of all those | who belong to the k'o·'pict'aya when its steam goes up. Thus it is. | Now go on, K'apo·'na·'k'o, you must boil it. Fire, | Old-Fire-Woman, make it boil and take the flesh," said the chief. (5) Then K'apo·'-na·'k'o boiled this meat. Now it was evening | and the chief finished the prayer-sticks and put them into four | baskets. Then he said, "Enough," said he. "My son, | Sio'rosiwa, it is enough," said he. "Indeed, it is good," said he. | After a while roared the Mountain-Lion-Man, his friend. (10) He was carrying meat. Then Sio'rosiwa said, "Oh, | friend Mountain-Lion-Man, you carry down for me here meat | of game." They went out above to the south and they came to the end. | Then they looked down. Below there was the meat on a deerskin and | on it was the head. The antlers were very long. (15) Then the chief said, "It is good. Thank you," said he. "Let us take it up," | said he. Then they carried it up. After a while | they took up all the meat and the deerskin. They had plenty of meat. "Now | tomorrow morning you will wait for them | all day long." Then they boiled it, in four places, and the heads (20) they boiled. Then the chief said, "How is this?" | said he. "Let us make a door here below in the south," said he. | "Go ahead," they said. Then there below in the north they made a hole in the house. After a while | they finished. Then at noon they said, | "I guess here they are coming. Behold there in the west there is much rain," they said. (25) Then the ladies dipped up the soup of the meat of the game. Next | they put down wafer bread in four places and in four places | they put down the soup of the game. And first in the south (1) they put down in four 246
places prayer-sticks and pollen, and sacred meal | they put down from the door. Then he said, "Enough," said he, "Mother Chief," | said he. "This I gave you as your food and afterwards | you will give us all food and plants," (5) thus he said. After a while they came there, very many | k'a·'ts'ina. They brought cultivated plants of all kinds. | After a while into all the houses | they put cultivated plants. Then the

k'a·'ts'inα chiefs said, | "Enough," they said. "From now on nobody will ever be hungry," (10) they said. Then the chief said, "Indeed, it is good," said he. | "Now eat them," said he. Then at the door | stood the chief's son. After a while | those who belong to the k'a·'ts'inα came in northward. They followed the trail. When | they came to the door they gave them prayer-sticks. After a while they gave all the prayer-sticks and it was raining a little. | Then all the k'a·'ts'inα went out southward. Then said | Chief-Remembering-Prayer-Sticks, "Enough, now good-bye. | It is good, thanks," said he. Now they turned towards the northwest. | Then the Dragon-Fly went back. He said, "Now (20) permit me to go to Wɛ·'nima'ʇse," said he. "Father and mother and grandfather | chief and grandmother K'apo·'na·'k'o, good-bye to all of you," | said Dragon-Fly-Man. Then he went there westward with the | k'a·'ts'inα. After a while the rain stopped. Thus | the k'a·'ts'inα long ago brought cultivated plants and food. Soon after this early (25) those who belong to the Zuni came back and when they arrived | at their houses cultivated plants were inside. Thus it happened long ago | at Zuni at the southeast corner at So·'tcamuⁿi.

247 *Coyote and Skunk.*

(Told by Robert Marmon, 1919.)

Long ago. — Eh. — Coyote and Skunk long ago were companions. | Then Coyote said, "Let us be comrades." Then | Skunk spoke thus, "Be it so," said he. Then after some time | it rained. Then Coyote said, "Let us go hunting." (5) Then he drowned out prairie dogs and then they | killed them. Then again Coyote said, "My friend, | how is it, what shall we do?" — "Just any way." — "Then we shall cook | them in the ground," said Skunk. "Let us do so," said Coyote. "Then | let us build a fire." They built a fire and when they had built a fire (10) and when the (stones) were red hot they were ready to cook them in the ground. Then again Coyote | said, "My comrade," said he, "let us run a race. Whoever is the first | to arrive here, his will be all these prairie dogs," thus spoke Coyote. | Then Skunk said, "Let us do so," said he. "Where shall we | make a turn?" Then Coyote said, "There in the east where they stand," said (15) Coyote. "Go ahead," said Skunk. Then there eastward they started. | A little ways to the east, Skunk first went in down there into a prairie dog's hole. Then | Coyote went eastward, but he just looked backward repeatedly. | Then Coyote said, "Did

he not already come here?" said he. Then | on his part Skunk went back from there. As soon as (20) Skunk arrived here just at the end he took them out. After he had taken them out he just | separated all the large ones. On the other side down there he left for him the small ones. | He just loaded them on his back, and he went up south. There in the south | he was above. When there in the south he arrived; there where a stone was standing (1) up there he climbed 248
up. On his part, Coyote when he arrived here, there was nothing | that was cooked. Skunk had already taken out everything and only | the small ones he had left for him. Then Coyote said, "I wonder | which way my friend has gone? Wherever I find him I shall kill him," (5) said Coyote. Then there south upward he tracked him. Then there on the south precipice | he found him, there above where a rock was standing. On his part Skunk | was eating there and he dropped down the bones. Then | he found him there. Then Coyote said, "My friend, why | did you already take out the prairie dogs?" — "Because I had passed you." Then Coyote (10) said, "Very well, climb down here." Then Skunk said, | "Why? Probably you will wish to kill me." Then Coyote said, | "If you do not climb down here, then I shall kill you." | On his part Skunk dropped the bones down here. Then Coyote | said, "Well, I shall not kill you." Then (15) Skunk said, "Maybe you will wish to kill me." Then again | Skunk ran away. Then he went in there under a rocky place. | Then Coyote said again, "Somehow I shall kill you." | Then Coyote said, "I shall smoke you out. With snakeweed | I shall smoke you out." — "Never mind that," said Skunk. "Maybe (20) then with cedar I shall smoke you out." — "Never mind that | also." — "Then with pitch." Then Skunk said, "Ouch, ouch!" Then | Coyote went there southward. He went for pitch. Then there he came | where Skunk was sitting. As soon as he arrived there he lighted | the pitch. Then when it began to blaze Skunk kicked it (25) and Coyote's entire face was hit by the pitch and it blazed up. | Then the whole Coyote was burned up. Then that long it is. |

Coyote and Fox. 249

(Told by KO·'TʸE, 1920.)

Long ago. — Eh. — There in the southeast here in the south above on the flat hill | up there in the south went Fox. But here south above (was) Coyote. | Then there both came out above. Then said Fox, "Hello, Coyote!" | said he. "Well," said Coyote. "Where do

you come from?" said he to him. (5) "Don't I wish for someone to be my comrade?" said he. "Let us | be comrades," said Fox. Then he spoke thus after a | while. "Behold, let us from here go south," said Coyote. | "Let us go," said Fox. There to the south they went. Then at Acoma below | in the southern part at Koyau'ct'otc' they arrived when it was evening. Then (10) Fox said, "My comrade," said he, "let us drink at | Koyau'ct'otc'," thus said Fox. "Let us do so," said he. There southward they went up. | After a while they arrived above there at Koyau'ct'otc'. Then | Fox said, "My comrade, Coyote, for a while wait for me here," | said Fox. "Let me look there," said he. Then there south he went. (15) There in the south he arrived. Then he drank. Then there northward he went. There | in the north he arrived. There his comrade Coyote was sitting, waiting for him. Then | he said, "Let us go, my comrade," said he to him. | There to the south they went. Then he said to him, | "My comrade, behold, here below look into the water-hole," said he to him. Then | Coyote looked down there. Then he saw the reflection of the moon (20) in the water below. Then Fox said, "My comrade, go ahead. There down below | in the water is a cheese. Go there and get it. We will eat it," thus he said to him. "How shall I go from here?" | said Coyote. "I will tie (a rope) to your waist. | Then to
250 this stone I will tie you," said Fox. (1) "Go ahead," said Coyote, "it is good." Then he spliced together yucca. | Then he tied it to his comrade's waist. Then there south went | Coyote. There in the south he arrived. He looked down into the water-hole and there | below on the surface it was like a cheese. Then said Fox, "Now go ahead, my comrade. (5) From here go down. Go and get the cheese," said he to him. "Let me go," | said Coyote. Then from there he went down. Then entirely went down | Coyote into the water-hole. Then said Fox, "Now permit me to go. Here | you will die, for you believe anything," said he. Then there south he went. There in the south | somewhere was a cave. There in the south arrived Fox. Then there he lay down. (10) But then his comrade Coyote, somehow he came out up. | Then nowhere he found the cheese. Then he spoke thus, "Where | did my comrade Fox go?" said he. There to the south went | Coyote. He said, "Wherever I shall catch him," said he, | "where at last I catch him I shall kill my comrade Fox," said Coyote. (15) Then there southward he went, behind the tracks of his comrade Fox. | After a while in the morning he found him there in the cave. | There on a stone he lay. Then Coyote arrived there. He said, | "Behold at last, my comrade Fox, I have found you here," said he. "Now at last I shall kill you," said he to him. Then said (20) Fox,

"My comrade, do hold up this | stone. It will fall down here," said Fox. Then Coyote | went in from there into the cave. From there eastward Coyote entered. There | he held up the stone and down there on it he lay. Quickly | went out eastward Fox. Then he said, "It will fall on you," said he to (25) his comrade. There southward went Fox, but Coyote | tried to go out eastward. Slowly eastward he moved. | Then quickly eastward he went out. There westward he looked and still there was the stone. (1) It was a cave. Then said Coyote, "If 251
anywhere I shall catch Fox | I shall kill him," said Coyote. Again southward he | searched for his comrade, and from there in his tracks he went. After | some time he found him again. There under a cottonwood tree (5) was Fox. Then said Coyote, "Now my comrade | Fox, I am going to kill you," thus he said to him. Then said Fox, | "My comrade Coyote," said he to him, "behold, look at the red | clouds," said Fox. "There is going to be a hail-storm," said he to him. | "Come here," said he to him. "I shall put you into (a bag) down here," said he to him. "Go ahead," (10) said Coyote. Then down into a bag he put Coyote. | Then said Fox, "Here under the cottonwood tree | I shall put it," said he to him. "It is good," said Coyote. Then there | under the cottonwood tree he placed the bag. Then westward went | Fox. There he picked up stones and then there alongside he put (15) the stones. Then he picked up many stones. Then he took up the stones | and he threw them at his comrade. Then said Coyote, "My comrade, | where are you hiding?" said he. "Here is the hail- | storm," said he. Then | Fox said, "Here under the cottonwood tree," said he. Again | he threw him with stones. Then said Coyote, | "This hail hurts very much," said he. "Where are you hiding, (20) my comrade?" said he. "Right here," said he. Then at last he threw | a very large stone on his head and then he killed his comrade | Coyote. That long it is. |

Coyote, the Cranes and the Frog. 252

(Told by KO·'TYE, 1920.)

Long ago, — Eh. — At Old-Woman's House there in the north, there | the cranes were dancing. After a while from the east | Coyote came up. Then in the west he arrived. Then he said, "What | are you carrying on your backs?" said he. "It pleases me very much," said he. Then (5) the cranes said, "Did we (not) kill our grandmothers? and now | we carry them on our backs," | they said. Then said Coyote, "Permit me to go east. | I shall kill my grandmother," said

Coyote. "Let us meet presently," said Coyote. He went east and when he arrived in the east (his mother) was making mush. | Then he said to his mother, "Mother," he said to her. "Well?" (10) said she. "Give me the mush-stirring-stick," said he. Then | his mother gave it to him. He took the stirring-stick. Then | he struck his mother over the head. Then she fell down. Both | her feet he tied together. Then he put her on his back. He carried her west. After a while he arrived in the west. Then he said, (15) "Now let us dance," said he. "All right," said they. Then | they danced and sang, |

Cranes, geese, haia'.
Cranes, geese, haia.
Prr, prr. |

(20) After a while they all flew up and said, | "We just told you a lie. Yucca roots we carry on our backs," said the cranes. | Coyote just
253 stood there carrying the body on his back. From there (1) he went east. In the east he arrived at his house. There inside he put his mother | and he just then tore down the stones all around. Then from there he went south.

After some time there in the south at a river, up on the north side | when he came out, he met Old-Woman-Frog and Swallow. (Swallow) said to him, (5) "Hello!" said Swallow-Man to Coyote. "Oh, well," | said Coyote. "Where are you going?" said (Swallow-Man) to him. "(I search) wishing for someone | to be my companion I search," he said, "because my mother died," said he. "Indeed?" said Swallow-Man to him. Then (Swallow-Man) said to him, | "Can't you carry my wife Frog up to my house for me?" (10) said Swallow-Man to him, "for I married her yesterday," | said he. "I want to take her up to my house," said Swallow-Man. | "Why not?" said Coyote. "Because I always have to wait for my wife Frog when she is walking," said Swallow-Man. "Let us go," said Coyote. | A little ways north they went. Then said to Frog (15) her husband, "Go ahead, jump on Coyote's back," thus said | Swallow-Man to his wife. After a little while she jumped | on Coyote's back and sat down there. "Let us go," said | Swallow. "Soon we shall arrive at my house," | said Swallow-Man. Then they went up northward. At noon (20) they arrived up there at Swallow's mother's house. There was a spring. Then | the mother of Swallow said, "Have you arrived?" she said. "Yes," | said they. "Then climb up," said Swallow's mother to them. Then Frog | said, "How shall I climb up? Can I not sit | in the spring?" said she, "and my mother-in-law (25) can hand down food to me?" said Frog. Then said | Swallow's mother,

"It is good," said she. After a while | she handed down rabbit meat and down there they ate. (1) After they had eaten Coyote said, | 254
" How shall this spring be named ? " thus said Coyote. Then Swallow's mother | said, "This will be named Frog's Husband's House. Thus | it will be named," said Swallow's mother, " because my son (5) brought his wife here," said Swallow's mother. "All right," said Coyote. |

Then Coyote said, "Permit me to go down to my house below." — "Well go," said Swallow's mother to him. Then down south went | Coyote. There (entirely) in the south he came out, there in the south among juniper trees. There in the shade he lay down. He slept. The next day (10) at noon Coyote awoke. He arose and | looked around. Then he said, " Let me go west," he said. Then | westward he went. Then from the west he went (out) up. Down below melon vines | were spread. Then at the east end of the patch there was some old man. | He had a trap and under it lay a melon, a very ripe one. Then (15) Coyote said, " Let me first eat that melon, " | he said. He went in westward, and when he had gone in half way westward down there | to his waist, it killed him. That long it is. |

Coyote and the Blackbird Girls. 255

(Told by KO·'TʸE, 1920.)

Long ago. — Eh. — K'onak'o [1]. — There long ago the Blackbird-Girls | were grinding. Then they sang, |

Poor one, poor one, my friend ! |
Poor one, poor one, my friend ! |
(5) Piñon nuts he picked, ɛnʸɛ', ɛnʸɛ'. |

Thus they said. Then after a while Coyote heard them. Then there | westward she went. There she climbed up and (down she) entered. Then she said, | " How are things ? " said Coyote. " It is good," said the Blackbird-Girls. | " Behold, you are grinding very much all the time ! " said Coyote. " Yes," (10) said the Blackbird-Girls. Then said Coyote, " Let me go, let me get something," said she. Then she got some juniper berries. After a while | she carried the juniper berries there. Then the Blackbird-Girls | said, " Let us make some ladder rungs of sunflower stems," they said. " Maybe | her juniper berries are very sweet. Then she must fall down when she steps

1. The second hill north of Laguna.

(15) on the ladder rungs of sunflower stems," thus said the Blackbird-Girls. After a little while Coyote arrived. Down the entrance | she stepped and the sunflower stems broke. Then Coyote fell | downstairs (below). She fell down and all the juniper berries were spilled. | Then the Blackbird-Girls said, " O, our poor, poor sister (20) fell down into [the house]," they said. They stood up and said, " Oh, | the poor one, let us pick them up for her," they said. Then they picked up the juniper berries | and said, " Let us eat them one by one," said
256 the | Blackbirds. Then they picked them all up. Then (1) Coyote came. Eastward (down) she entered at the grinding place. Then they were grinding the juniper berries. | After a while the Blackbird-Girls said, " Let us | go and drink water," they said, " on the standing rock there on top," they said. | Then they said again, " How will our sister go ? " (5) they said. " Each one of us Blackbird-Girls will give her one feather, " | thus said the Blackbird-Girls. " Let us go, " they said. Then they went out to the top. | Then they said to Coyote, " Take this, friend Coyote! | Put feathers on you," said the Blackbirds. Then each one pulled out one feather, | and also they put the feathers on her. " Now then! " they said. " Let us go, (10) let us go and drink," they said. Then there to the east they flew. They left there. | First the Blackbird-Girls arrived at the puddle. Then they said, | " Let us drink right away," they said. Afterwards arrived there | Coyote. She drank. On her part she sipped (audibly). | Coyote was very | thirsty. While she was still drinking (15) the Blackbird-Girls said, " Let us all take back our feathers," said the Blackbird- | Girls. Coyote was still drinking. Then ran | the Blackbird-Girls. They said, " This is my feather, | this is my feather," they said. All took away (from her) their feathers | (the Blackbird-Girls). Then they flew westward. After a while (20) Coyote had enough water. Then she said, " Where did they go ? " thus said | Coyote. She went up northward from the puddle and looked around. | In the north she came to the edge and looked down. It was very steep. She said, | " How shall I get down here ? " thus said Coyote. Then | Coyote cried. After a while Old-Spider-Woman (25) heard her. Then she came out of a crack. She went (up) out. Then | she said to her, " Oh, granddaughter," said Old-Woman-Spider to her, " who | left you here ? " thus said she
257 to her. " The Blackbird-Girls, " said Coyote. (1) " I shall let you down," said she to her. There below a while | she waited. She went down for a basket. Then she pulled it up. | Then she said to her, " Now come here, granddaughter. Here enter (on) this basket, " | she said to her. Then Coyote went (on)in. Then again (5) Spider-Old-Woman spoke thus, " Shut your eyes, granddaughter, " she said

to her, "and do not | look up," she said to her. "If you look up, | I shall make you fall," she said to her. "All right," said Coyote. Then | there above Old-Woman-Spider stood straddling the rock crack. | Then down went the basket. When half way down it had gone, (10) Coyote said, "Grandmother," said she, "I am not yet down to the bottom," said she. She looked up and at once the basket-rope broke | and from there Coyote fell down. She fell down | to the ground. Then Coyote was dead. After a while Badger-Old-Man arrived. He said. "Oh," said he, "this (15) poor one, here he is dead," said he. Then there down to the north he moved | and in the north he put it down. Then (down there) he unwrapped | what he had carried on his back and opened it. Then (on top down) he covered (Coyote) | with the dress and also with the embroidered blanket, and also with the back blanket and also with buckskin. | Next out of his pouch (below) he took medicine. A very (20) large pouch had Old-Man-Badger. At the bottom he kept his medicine. | First he chewed it. Then he blew on her. After | a while in the north he sat down (and) began to sing, |

"The bones I put together. Pa, pa, papapapa." |

Thus said Badger-Old-Man. Again in the west he sat down and | sang,

"The bones I put together. Pa, pa, papapapa." |

(1) Then she awoke a little. Again he sat down in the south and | 258
sang, |

"The bones I put together. Pa, pa, papapapa." |

Then she came to life really, and woke up. Next he sat down in the east (5) and sang, |

"The bones I put together. Pa, pa, papapapa." |

Then he uncovered her. Then said Badger-Old-Man, "Oh wonderful!" said he. | "It is Coyote. Somebody must have killed you," he said to her. "Yes," | said Coyote, "and you made me whole (good)," said Coyote. Then she stood up (10) and there to the south went Coyote; but then Badger-Old-Man | wrapped up his things and put them on his back. There to the north he went. Then here to the South-River | here in the south below came (Coyote). Then she drank. Then westward she went. There | Coyote said, "When I find the Blackbird-Girls | I am going to bite them entirely." Out of

the river up west went Coyote. A little to the west (15) she went. There below grew sweet corn and squashes. At the east end of the place | where the plants were there was ready for her a man.[1] Under there was meat, — | a small piece. Then Coyote said, "My, this is nice meat," said she, | "let me eat it." Underneath west went in | the head of Coyote. She touched its spring and (20) down fell the stone. It lay on her body. So far she went. | It killed her. |

259 *Coyote and Lark.*

(Told by Robert Marmon, 1919.)

(1) Long ago. — Eh. — There in the west above Coyote had his cubs. | Then the cubs were thirsty. Then she | took (water) in her mouth and went back. Then Lark was sitting there. | She sang,

(5) "Po tc'iro tc'iro tc'iro, Coyote Long-mouth!" |

"Ahaha, someone is speaking nicely to me." Then she spit out | all (the water). Then she took it in her mouth again. Then she went again back from there. | Then again above (Lark) was sitting, and again | she sang,

(10) "Po tc'iro tc'iro tc'iro, Coyote Long-mouth!" |

"Ahaha, someone is speaking nicely above to me," Then again | she went back and took it into her mouth. When she came up south again | she plastered up her mouth and said, | "Now I am not going to laugh." Then she went southward. (15) Again Lark was sitting above there and again | she sang, |

"Po tc'iro tc'iro tc'iro, Coyote, Long-mouth!" |

Then she went from there northward. "Look here, this time I am | not going to spit out the water." Then she held the water in her mouth and went northward. (20) When she arrived there again Lark was still sitting there | and again she sang, |

"Po tc'iro tc'iro tc'iro, Coyote, Long-mouth!" |

260 Then Lark finished singing. Then she jumped on her. (1) Lark was above. Then she bit her, but there was only | skin above there.

1. That is there was a trap.

Then Coyote bit her and said, | "Oh my, it is full of gravel," said Coyote, and all | her teeth fell out. Then she went up south and, when she came to (5) her cubs, they were already all dead. Then | she went northward again. When she reached a river | she was going to take water in her mouth and when she looked down below she saw | down below her reflection. She said, "Oh my, someone | is looking from down below," said she. Then she went eastward, next (10) north-west and again towards the east she came. Then | she went down to the river again and again she took water in her mouth, and | again there was down below her reflection. She said, "Oh my! | someone is looking up from down below," said she. Then she went northwest | to a corner. She arrived on the south side and again she went down to the river. (15) Again she took water in her mouth and she said, "Oh, | some one is looking up from down below," said she. Then she went eastward. | She came to the west hillside. Then right there in the north along the hill | she went. Then the dogs noticed her and she was chased down the hill. | The dogs killed her. That long it is. |

Coyote and Frog. 261

(Told by KO·'TʸE, 1920.)

Long ago. — Eh. — Long ago from the east, water was running down over the ground. Then | after a while Coyote arrived there. Then he said, "Oh my," | said he, "look at this field!" said Coyote. Then | there down he carried on his back wheat. Then he said, "Oh! let me plant, (5) maybe it will rain again," said Coyote. On the following morning | then he untied it and then south he dragged the wheat which was in a bag. Then | all around there it was scattered. Then, "This is done, now I have planted," said | Coyote. "Now from there south let me go to the Sun's House.[1] Presently, | in the morning let me ask him when the sun is going to (let it) rain," thus said (10) Coyote. Then there south he went. Up there he arrived in the morning | when the sun came out. Then he said, "How are things, Mother Sun?" | said he. "It is good," said he to him. "Maybe you want something, | Coyote," said the sun to him. Then after a while | Coyote spoke thus, "I (want to) ask you when it is going to rain?" — (15) "Indeed?" said the sun, "Let me tell you," said he to him. "Tomorrow | morning when I come out, when all around my face | is a rainbow, then you will know that in four days | from

1. A hill east of Laguna.

there it will rain," thus said the sun to him. "It is good," | said Coyote. "Then you will howl before sundown," (20) said (the sun) to him. "All right," said Coyote. "Then the people | will say, 'Behold! Keep quiet! Behold, Coyote is howling somewhere; | maybe it is going to rain,' thus the people will say," said | the sun.
262 "It is good," said Coyote. "Permit me to go," (1) he said. Then there south he went. There south was a (cliff) rock shelter. | There above he arrived. Then he lay down and took a rest because he had planted. | Then Coyote went to sleep. Very soundly he slept. All day long he slept. | Then before sundown he awoke and arose. Then he said, (5) "Oh, yes," he said, "today I am going to howl. I shall tell the people | when it is going to rain," said Coyote. Then there | north | he went. After a while up there at the Sun's House [1] he arrived. There he howled four times. Then the people spoke thus, "Here | in Laguna maybe it is going to rain. Behold, Coyote is howling somewhere," (10) said the people. Then on the following morning the sun came out and | around his face there was a rainbow. Then the people | spoke thus, "Indeed, it is going to rain," they said, "behold the sun is | round with a rainbow and also last night Coyote was howling," | said the people. Then above clouds came up around the sun (at noon), (15) above all around. After a while there was much rain. Here around | Laguna the water was running down. Then believed | firmly the people that when a coyote howls it is known that it will rain, | and also they believe that when the sun is round with a rainbow, | then it is known that it will rain. Thus the people believe. |

(20) After four days Frog was there in the meadow. Then | Coyote arrived there. Then he spoke thus, "Are you here, comrade Frog?" | thus said he to him. "Yes," said he, "sit down." Then Coyote sat down. | After a while Frog spoke thus, "Here in the southwest | where the water is running down there I have a field of wheat," said he. "Let us go," (25) said Coyote. "I think I planted there," said Coyote, "last spring. Let us go." Then they went south, Coyote and Frog. Then there | they arrived in the south, and then Frog spoke
263 thus, "Up to here is my field of wheat and this also (1) is mine." — "No," said Coyote, "I scattered | wheat here," said he. "No," said Frog, "this is mine, | therefore, this is my wheat field," said Frog. Then | Coyote said, "Comrade Frog", said he, "let us just to (5) there run a race," said Coyote. "Presently, whoever first | gets there to the end in the west, when from the wheat plants at this

1. See note p. 165.

point in the west we start (?), presently | then all this wheat shall belong to him," said Coyote. Then Frog | said, "It is good," said he, "where shall we run around," | said Frog. "Up east to the Sun's House and then southeast there (10) up the hill, there we shall run around," said | Coyote. "It is good," said Frog. "Now let us go," said | Coyote. Then there to the east they started, from the wheat plants eastward, and they went | up a little. Then Frog sat down on Coyote's back. | He jumped up there. Then eastward up very fast ran Coyote. (15) After a little while he arrived up there on top of the hill. | He looked around and there to the west he went down. Then down below | he arrived at the end of the wheat plants. Then Frog | jumped off ahead. "Enough," said he, "I beat you entirely," he said. | "Now this is my field," said Frog. "Indeed," said (20) Coyote, "Now permit me to go to my house from here in the north." | Thus long ago Coyote and Frog ran a race. |

Coyote and Badger. 264

(Told by by KO·'TʸE, 1920.)

A long time ago. — Eh. — There in the northwest, there Coyote and Badger | lived. Then there on the west side a Navaho girl with brown hair, of light complexion, | lived. Then spoke Coyote and Badger, "Since we are partners, | uncle, let us here on the west side westward go and let us visit (5) the girl," they said. "Let us go." Then there westward | they went. Here in the west they arrived. Up they climbed and westward they entered. "How are things?" they said. | "It is good," she said to them. "Sit down," she said to them. Then there | they sat down. Then the girl said to them, "Maybe you want | something," she said. "No," they said. "We just came to visit you," they said. (10) "It is good," said the girl. Then after some time | she gave them boiled corn and squashes and wafer bread. Thus spoke | the girl, "Take this and eat," said she. Then they ate. | Then Coyote and Badger had eaten enough. Then they said, "May we not | sleep here this night?" said Coyote and Badger. (15) "Agreed," said the girl. "Here below the door I shall make a bed for you. | Below here you will sleep tonight," said the girl to them. | "It is good," they said. Then after some time they said, "Might we not lie down with you?" they asked the girl. "No," (20) said she. Then she said to them thus. "If tomorrow you bring me rabbits, | then we shall sleep," said | the girl to them. "Indeed?" said Badger and Coyote. Then | they said, "Let us go to our house, uncle." — "Let us go," they said. | They went eastward and there they

256 arrived at their house. Then they said, "Nephew," (1) said Coyote. "Yes," said Badger, "Let us sing a song for success in hunting that there may be snow tomorrow," said Coyote. "Then, if it | snows let us go hunting rabbits," said Coyote. "Let us do so," said | Badger. Then they sang,

(5) (?)[1] |

Then Coyote spoke thus, "Go up and look about, uncle, and | see if there is snow," said Coyote. Then up went his | uncle Badger. When he had gone up and found out there was snow, he went in and sat down | to tell his nephew Coyote. Thus spoke Badger, "Yes, it is snowing, (10) nephew," said Badger. "It is good," said Coyote. Then again | once more let us sing, |

(?) |

Then Coyote said, "Uncle, go up and look out again | and see how much snow there is," said Coyote. Then Badger went out again (up). (15) Then already the snow was deep. Then he saw it. Then | (down) entered Badger. He said, "Nephew," said he, "yes, already | the snow is very deep." — "It is good," said Coyote. "Now for | a while let us sleep," said Coyote. "Let us do so," said Badger. Then | they lay down. Very (quickly) as soon as daylight came, then (20) they woke up. Then they said, "Let us go hunting rabbits. | For the girl we shall hunt them," they said. "Let us do so," they said. They went out (up). | There westward they went to tell the girl. Then there | they climbed up and went in westward. They said, "How are things?" they said. "It is good," | said she to them. "Sit down," she said to them. "All right," they said. (25) "We came to tell you this. Today we shall go hunting rabbits for you." — "Indeed?" said | the girl. "Then when you come back tonight | we shall all sleep,"
266 said the girl, "and also this I shall tell you. (1) If Coyote kills many rabbits, then we shall first lie down," said the girl, "and also if Badger kills many rabbits, | we shall lie down first." — "It is good," said Coyote and Badger. | "Let us go hunting." There northward they went. There in the north at Woa'cpa, (5) there in the north they arrived. There were rabbits in great plenty. | Then there they ran after them. It was not long before Coyote caught a rabbit. | There was water there and underneath ran the rabbits, but many times entered | Badger from there underneath. Underneath he caught | the rabbits and killed them and he would bring them out. After some time (10) Badger had killed very many rabbits but Coyote had | killed just five rabbits. Then

1. This song is supposed to be in the Navaho language, although the first words are clearly Keres future forms.

a little towards evening, then again | three went into (the water house) their home under water. Then from there went in Badger. | Then Coyote closed the door there. Then Coyote spoke thus, "Here | the sand will bury you," said Coyote. "Now let me go," said Coyote. (15) Then he put the rabbits on his back and he went southward. He arrived at the girl's | house. Then he went into the door westward and he threw down his rabbits. "Take these | rabbits," he said to her. Then she spoke thus, "Did you, yourself, kill them?" she said to him. "Yes," said Coyote. "Where did you leave your uncle?" | she said to him. "Sand buried him there. He is dead." — "Why?" said she to him. (20) "Because water was there," said he. "How so?" said she to him. | "Because their he was in the water," said he. "Indeed?" said she to him. | Then the girl spoke thus, "Let us for a while wait for him. | If he comes, let me give him to eat," said she to him. Then | Coyote stayed there and they waited. After some time | Badger came there. He carried on his back rabbits. Then Badger entered there westward. (15) He took the rabbits down. Then the girl spoke thus. "Did you come here?" | said she to him. "Yes," said Badger. "I thought you were dead and you were buried under sand." — "Who said so?" — "Your nephew said so." — "No," said he, "he just (1) shut me up and then he left me." — 267
"How many rabbits did your nephew | Coyote kill?" — "He killed five," said Badger. "Indeed?" said she. | "But I killed all of these," said | Badger. "Indeed? It is good," said the girl, "come on! (5) let me give you to eat," | said she. Then she gave him to eat there. Then the girl spoke thus, | "You on your part will stay at the door. When we | have eaten enough, let me give you something to eat last." Then Badger and the girl ate. | Then Badger spoke thus, "My poor nephew must eat also," | said Badger. "Let him wait, for behold, he almost killed you." Again (10) after some time Badger spoke thus, "Anyhow, | my nephew must also eat," said Badger. Then the girl said, "Go ahead," | said she, and presently Coyote also ate. | After some time he had eaten enough. Then at night they all slept. | Thus did long ago Coyote and | Badger. That long it is. |

Coyote and his Daughters. 268

(Told by KO·'TYE, 1920.)

Long ago. — Eh. — In the northwest Coyote and his children | were living. Then Coyote, their father, said, "How is it? | Oh, if I could marry my daughters." Then again | he said after a little while,

"My children," said he, "I am (5) going to die," thus said their father, Coyote. | "I will give you orders. When I am dead, you shall go out (and leave this house)," said he. | "Then I myself shall also go out," thus said Coyote, their father. | And he said also this, "I only give these orders. I shall die and | you shall marry a man who comes from the north (10) and who wears a high hat and a quiver of mountain lion skin. | Him you shall marry, my daughters. | Thus I order you. I am very sick, I am | going to die," thus said their father Coyote. After a while | he said this at the last, "Verily, I am going to die," said he. Then (15) he said, "Now I die." Then he fell down there. | His children said, "Our poor father has | died for us. Let us go out," they said. "Let us go out." Then they went | eastward from their house. They said, | "Let us leave here," thus they said. After a while their (20) father Coyote arose and went out. Northward he went and went out northward over the hills. There were living | some other people. He arrived there and said, "How are things, ?" he said. | "Very
269 well," they said. "Maybe you want something?" they said (1) to Coyote. Then he said, "Yes, I want a high hat | and white beads and red beads, | turquoise rings, and a buck skin shirt and also shoes of | buck skin and buck skin leggings and a quiver of mountain-lion skin. (5) That is what I want." They gave it to him. "Permit me to go," | said he. "Tomorrow at noon I shall bring it back," | said Coyote. "Very well," they said. Then southward | he went up and he came to the south edge of the mesa on top. There he put on the clothing, his | high hat and the quiver. (10) He took out the bow and two arrows and went | southward. He played with his arrows shooting them ahead.[1] When he came near his house in the southwest | his daughters saw him. They said, "Oh," | they said, "sister, there is the man coming from the northwest (15) whom our father said we should marry," they said. | Then one of them said, "Oh," said she, "Come down. We do not | stay there on the west side," said she. "Our father died there." Then Coyote went westward playing with his arrows | and he shot. After a little while he arrived there. (20) He went up and entered northward. Then he said, "How are things?" said he. | Then they said, "Very well. Did you arrive?" they said. "Yes," | said he. Then he said again, "Where is uncle?" | —"Oh the poor one died for us," they said. Then he spoke and cried, | "My poor uncle is dead. Oh, if I could talk well (?)," said he. (25) Then he said again,

1. This game is played in the following manner: Two boys shoot with arrows. If the arrow of the second boy falls across the arrow of the first one, they exchange their arrows. If both lie parallel, the second player wins and takes the arrow of the first player.

"What did he tell you when he was about to die?" | They said "From the north | would come down a man with a high hat and (1) a quiver of mountain-lion skin. He should be our husband, | thus 270 our father ordered us," said they. | Then the man who was Coyote said, "It is well," said he. Then | he said again, "I have come and we shall be married," (5) said he. Then the girls said, "It is well," they said, and they also said, "Let us | wash your head," they said. "Go ahead," said he. Then they washed his head. | After a while they said, "Let us give him to eat | corn, and squashes and boiled green corn," said they. They gave him to eat. (10) "Take this and eat," they said. Then he ate, after a while he had enough. Then said the man who was | Coyote, "Let us lie down," said he. Then she said, "Wait a while," thus said the girls. "Let us comb your hair," they said. "Go ahead," said the man who was Coyote. (15) The Coyote girls sat down, and in front | sat down the one who was to be their husband. They combed him. | After a while he went to sleep. Then one of them said, "Sister," said the one, | "I think this is our father," said they. "Go ahead," said | the one, "lift up his head a little." Then the other one lifted (20) his head and she saw a wart on his neck. | Then the one said, "Oh," said she, "that is our father," said she. | "Behold up here on his neck is a wart. Look at it!" Then | the other one looked. "Oh," she said, "he is bad. That is | our father," they said. "Let us run away. We must (25) find somewhere else somebody who will be our husband," they said. | They put him down slowly on the floor and they stood up. | They tied their dresses in bundles, went westward (1) and ran away. Their 271 father Coyote slept. Early in the morning | he awoke. He arose and looked around. "Where | have they gone?" said he. "I slept soundly." He stood up | and made a bundle of the things he had borrowed and (5) carried the clothing up northward. He arrived above at | the other place. "How are things?" he said. "Very well," said they. | "I brought your clothing and the beads and quiver and | high hat," said he. That long it is.

Coyote Visits his Friends. 272

(Told by KO·'TʸE, 1920.)

Long ago. — Eh. — There to the southwest lived Coyote | and his mother, and there to the north Woodpecker lived and his mother. Woodpecker | was sitting under a piñon tree and Coyote arrived there. | He said, "Are you here, Woodpecker?" said Coyote. "Yes,"

said (5) Woodpecker. "Where are you going?" said Woodpecker. "I am looking for somebody who will be my comrade," | said Coyote. Then Woodpecker said, | "Let us be comrades." — "Very well," said Coyote. "Where | do you live?" — "Towards the north," said Woodpecker. "After four days | visit me there." — "Very well," said Coyote. "Permit me to go, let me tell mother," said (10) (Woodpecker). "I also," said Coyote. Then he arrived at his house. | Coyote said, "Mother, Woodpecker and I are comrades. | In four days I go and visit him," said Coyote. Then | his mother said, "It is well," said she. On the other hand, Woodpecker told his mother, "Mother," said he, "Coyote and I are comrades," (15) said he. "That is good," said the mother of Woodpecker. "After | four days he will visit me." — "Very well," said his mother. | "We will wait for him." After four days Coyote came to visit them. | He arrived at Woodpecker's house. Coyote said, "How are things, | comrade Woodpecker?" said he. "It is well," said he to him. "Sit down, comrade." (20) He gave him a stool and he sat down on it. | Then Woodpecker said, "Mother, go ahead and give my comrade something to eat," said Woodpecker. "Very well," said his mother. Then | she
273 took a bowl and a poker. Then (1) Woodpecker's mother sat down and struck four times with the poker | her leg and boiled corn came out of it and she | gave it to him. Woodpecker's mother said, "Here it is, comrade, | eat the corn," said she to him. Then Coyote sat down (5) and ate the corn. Then he had enough and Coyote said, | "Permit me to go, comrade. After four days you shall | visit me too," said Coyote. "Very well," said Woodpecker. Then | Coyote went back. He arrived at his house and his mother said, | "Have you come?" said his mother. "Yes," said (10) Coyote. "What did your comrade Woodpecker give you to eat?" | — "This green corn," said Coyote. Then he gave to his mother | three ears of corn and Coyote's mother said, "Oh," said Coyote's | mother, "Isn't it sweet!" said she. "How did she make it?" Then he said, | "She took a bowl and also a poker, (15) she sat down and struck her leg four times, | then boiled corn came out of it, thus | did Woodpecker's mother. Then she gave me to eat," said Coyote. | Then his mother said, "I will do as she did," said | Coyote's mother. "We will do so," said her son. Then after four days (20) Woodpecker came to visit his comrade Coyote. He | arrived there. "How are things, comrade Coyote?" said Woodpecker. "Very well," | said Coyote. Then Coyote gave a stool to his comrade | and he sat down on it. Then Coyote said, "Mother, give | my comrade something to eat," said Coyote. "Very well," said his mother. (25) She took a bowl and a poker and she sat down. |

Then she struck her leg four times but no | boiled corn came out. Then his mother said, "Is there no green corn?" — (1) "Never 274
mind," said Woodpecker, "permit me to go. After four days | visit me, comrade," said Woodpecker. He went north | and Woodpecker arrived at his house. Then his mother said, "What did your comrade Coyote give you to eat?" said she. And Woodpecker said, "Nothing," (5) said he. "She only hurt her leg," said Woodpecker. |

After four days Coyote went to visit him. | He arrived at Woodpecker's house. Woodpecker said, "Did you come, comrade?" | "Yes," said Coyote. "Sit down, comrade," said Woodpecker. | Then Coyote sat down on a stool. Woodpecker said (10), "Mother, give my comrade Coyote something to eat," | said he. "Very well," said his mother. Then she took | a basket tray and said, "Let us all go out upstairs," said | Woodpecker's mother. Then she went up and they climbed down. Then | Woodpecker's mother said, "Comrade Coyote, stand a little farther to the north," (15) said Woodpecker's mother. "Very well," said | Coyote. Coyote stood a little ways to the north, and on her part Woodpecker's | mother stood together with Woodpecker. Then Woodpecker's | mother said to a stone which was standing to the east, "Come here, | I want you," she said. Then she said again to the stone which was standing towards to the east, (20) "Come here, I want you," said Woodpecker's mother. | Again she spoke to the stone which was towards the east, "Come here," | said Woodpecker's mother. Then the stone to the east started. | The stone rolled. The stone arrived in the west. Then she put under it wood. | Then the stone turned over upside down and (25) sweet cornbread which was flat came out. | Then Woodpecker's mother said, "Let us go up!" They went up and they entered going downstairs. | Then she gave Coyote flat corn bread. (1) It was very sweet. Coyote had eaten 275
enough and said, | "Permit me to go, comrade Woodpecker. After four days come and visit me." — "Very well," said Woodpecker. Then Coyote went south and he arrived | at his house. Then his mother said to him, "Have you come?" she said. (5) "Yes," said Coyote. "Did he give you something to eat?" said she. | "This," said he. "Flat sweet corn bread." Then his mother | ate it. Then she said, "How did she make it?" said Coyote's mother. | "It is very sweet! Nice!" said she. Then her son said, "She | called a stone standing in the east. When it had gone west (10) she put two pieces of wood under it. Then the stone turned over | and out came flat sweet corn bread. Thus | did Woodpecker's mother." Then his mother | said, "I will do the same way as she did," said Coyote's mother. | "Let us do it," said her son. Next in his turn Woodpecker came

to visit him (15) after four days. He arrived and Woodpecker said, "How are things, comrade?" | — "Very well," said he and his mother. "Sit down." Then | her son Coyote said, "Mother," said he, "give my comrade | something to eat," said he. "Very well," said she. Then she took a basket tray and | two sticks she took and said, "Let us go out upstairs," (20) said Woodpecker's mother. "Let us go," they said. Then they went out and up | and Coyote's mother said, "Let us climb down," | said she. Then they climbed down and Coyote and his mother stood | together and Woodpecker stood a little to the north. | Then Coyote's mother said to a (25) stone standing in the west, "Come here, I want you," said Coyote's mother. She spoke again to the stone standing in the west. | "Come here, to the east," she said, and spoke again to the stone standing in the west; (1)
276 "Come here to the east, I want you," said she. When for the last time Coyote's mother had spoken to the stone standing in the west, | "Come here, I want you," then from the west | the stone started and rolled. When the stone came to the east (5) it fell on both Coyote and his mother and they were killed. | Then Woodpecker went northward alone and | arrived at his house. Then his mother said, "Have you come?" | said she. "Yes," said Woodpecker. "Didn't you eat?" | — "No" said he. "The stone rolled over the poor ones (10) and theywere killed." That long it is.

Long ago. — Eh. — There in the north above there long ago Snake[1] | (and) his mother lived. Coyote (and) his mother there to the southwest up above | lived. Then Snake hunted rabbits. Then | Coyote arrived there. Then he said, "Are you there, Snake?" | — "Yes," said he. (15) "Oh my, how many rabbits you killed," said Coyote. | "Go ahead, please, give me some. I wish mother (and I) might eat them," | said he. Then Snake said, "I cannot | give them to you," said Snake. "Where do you go? | I also shall go hunting rabbits," said Coyote. "Indeed?" (20) said Snake. Then he said, "Let us be comrades," | said he. And next spoke Coyote, "Very well," said he. "Then | I will give you four rabbits. Here they are, comrade | Coyote. Now eat these, when you get to your house." — "Here! | It is good," said Coyote. "After four days (25) come and visit me," said Snake. "Where do you live?" said | Coyote. "Up
277 here in the north I live," said Snake. "All right, (1) I shall visit you," said Coyote, "after four days," said Coyote. | "On my part in

1. Yellow spotted snake.

the southwest, there live my mother (and I)," said | Coyote. "Indeed?" said Snake. Then up northward went | Snake, and Coyote went southward to his house. (5) Snake arrived at his house, and his mother said to him, | "Did you come, my son?" said she. "Yes," said her son. | Then he said to his mother, "Mother, Coyote and I are comrades," | said he. "From the south up here after four days he will visit us," | said Snake. "It is well," said his mother. (10) "Presently let me wait for him." Coyote's mother also spoke to him, "Did you | come, my son?" said she to him, "Yes," he said. "Here are rabbits, | mother," said Coyote, "Here." — "That is good! thank you!" said she. | "Where did you kill them?" — "No," said he, "my comrade Snake gave them to me," | said Coyote. "We are comrades." — "That is good," said (15) his mother. "Up here after four days I am going to visit him," said he. | "That is good," said the mother of Coyote. Up there after four | days he went to visit his comrade. There up northward he went. | In the morning he arrived up there. Then he said, "You downstairs!" He entered. Then he said, "How are things, comrade Snake?" said he. (20) "It is good," said he to him. "Yes," he said. "Sit down, comrade." Then there | he sat down. Then thus he said after a little while, "Mother," | said Snake, "Well?" said, his mother. "Please, give | my comrade Coyote something to eat," said he. "All right," said she. Then | she went into the north room and after a little while there up south (25) she brought out fresh corn mixed with squashes. Then there she put down the squashes. | Then she said to him. "Here it is, eat, comrade," thus she said to him. Then | his comrade was eating. When he had enough he said, "Thank you," said he. (1) Then some was left over. Then he said, 278
"Comrade, I wish | you would give me some squash and green corn, because my poor | mother wants to eat," said Coyote. Then he gave him three | cooked squashes, and boiled green corn he gave to him. "Here it is, comrade, (5) let your mother eat it," thus said Snake's mother to him. Then | Coyote said, "On my part after four days come and visit me, | comrade!" said he. "All right," said he. "Now permit me to go," said | Coyote. Then he went south. There he arrived at his house. (Down) he went in | and his mother said, "Have you come, my son?" said she. "Yes," (10) said Coyote. "Did you eat anything at your comrade's house?" | said to him his mother. He said, "This boiled squash | and also this boiled green corn that is what I ate," | said he. "Now look here. You on your part eat this. I saved it for you," | said Coyote. Then he sat down there. Then (15) his mother ate squash and green corn. Then she

said, "Oh my! | how sweet!" said she. "Where did she get them?" said she. "I don't know. She | went down into the north room and afterwards southward | she brought up in a basket these squashes and the green corn," said he. | Then his mother said, "Presently let me also go into the north room," (20) said his mother. "(Do so) presently," said her son. Then next, | after four days his comrade Snake came to visit him. Then there | (down) he entered. Then he placed a stool there. Then he said to his comrade, | "Sit down here," said Coyote, "comrade Snake." | he said to him. Then Snake said, "Comrade, I never (25) use a stool. I always lie coiled up," | said Snake. "Now look here!" said he. Then | he went around and coiled
179 himself up. Then said his comrade (1) Coyote, "Mother," he said, "go ahead and give to my comrade Snake | something to eat," he said. Then his mother stood up. | She took a basket. Then Snake said, "Comrade," | said he, "I do not eat food," said he. "I wish that someone (5) put pollen on the top of my head. Thus I eat," | said Snake. Then the mother of Coyote brought out | pollen. Then she put pollen on the top of his head. Then | Snake ate it with his tongue. For this purpose | he has (two tongues) a double tongue.[1] After a while he had enough. Then (10) Snake said, "Thank you," said he. "I have had enough. | comrade. Now after four days you must visit me on my part," | said Snake. "Very well," said Coyote. "Now permit me to go," said (Snake). Then again he uncoiled himself. He went around | and went out. There northward he went. After a while (15) Snake arrived at his house. Then his mother spoke thus to him, | "Did you come, my son?" said she to him. "Yes," said he. | Did you eat anything?" said to him Snake's mother. | "Pollen," said he. Then his mother said, "That is good," said she. | On his part Coyote was going to visit him. He first (20) pulled off bark of wood and he carried the bark (home). Then | he put down his tail and spliced it on. It was very long. | "How is it, Mother?" said he. "Indeed?" said she, "you are like your comrade Snake." — "Now permit me to go," said he. "Let me visit my comrade Snake." He went out (25) of his house and went there northward and behind he dragged his tail. | He climbed up to his comrade Snake's house. | "You downstairs!" (said he). Then he went in downstairs. Then his
180 comrade placed there a stool. (1) Then Coyote said, "Comrade, I never use a stool. | Here I coil myself up," said Coyote. | Then he went around and already after a while | Coyote was all coiled up. There in the middle he lay down. (5) After a while (Snake) said to

1. He licked the pollen off the top of his head.

his mother, "Mother," said Snake, | "give my comrade something to eat," thus he said to her. Then | his mother arose. Then Coyote said, "I don't | eat food," said he. "If anybody puts on top of my head | pollen, I eat it," said Coyote. (10) Then they put pollen on his head. Then | he tried to put out his tongue, but could not reach the top of his head. | After a while he spoke thus. "I have had enough," said | Coyote. "Permit me to go," said he. "As to me, | after four days come to visit (me), comrade," said he. Then (15) he went around and Coyote went out. Then Snake said, "Mother," said he, "let me burn off my comrade's tail," | said he. "Go ahead," said his mother. Then he took up a firebrand. Then | he burned the bark on his tail. After a while | the fire reached him. A little distance to the south went Coyote, and | his hair was all singed and he was burned. This happened to Coyote | a long time ago. That long it is. |

Yellow-Woman and the Turkeys. 281

(Told by KO·'TʸE 1920.)

Long ago. — Eh. — Acoma. — Long ago Yellow-Woman | and her sister[1] lived there in Acoma. After a while | married the sister of Yellow-Woman. There they lay down together. | After a while she said, "Sister, Yellow-Woman, let me (5) go and draw water," thus said Yellow-Woman. "Go ahead," said to her | her sister who had no husband. Then she picked up her jar, and she took up her gourd dipper | and she picked up her ring.[2] She went to draw water, the Yellow-Woman who had a husband. | But the one who had no husband stayed there at home. | After (the married sister) had gone, the brother-in-law (of the unmarried one) came back. Then she said, (10) "Did you come?" thus said Yellow-Woman. "Yes," said he. "Then let | us go downstairs. Your wife went to draw water," said | Yellow-Woman. "Very well," said her brother-in-law. Then downstairs | they went and downstairs she lay down with her brother-in-law. After some time | the other Yellow-Woman came home. She put down (15) her jar. Then she was going to go down. Already half way she had gone in, | then she saw her husband and her sister Yellow-Woman. Then she said, | "Oh, sister and husband, you are not good," said she. | She was angry.

1. Both are called here "Yellow-Woman," which is the general term for a young woman in stories.

2. The ring on which the jar is placed when it is carried on the head.

"You on your part lie down here," said | her sister. Then she went (up) out and after she had gone out upstairs, there above cried (20) Yellow-Woman. Then she stopped crying and spoke. | Southward into the open she went out and picked up corn. Then she went out to the edge (of the house). There | below the turkeys came together. She gave to eat to her turkeys. | Then Yellow-Woman said, "Take
282 this, my children, (1) eat," thus she said. "This I will tell you. In four days | I shall go to the lake to Laguna. If any of you will go | (with me) I shall go," said she. "There is the drowning-place west below | Laguna," said Yellow-Woman. After a while (5) said her children the turkeys, "We will go," they said, | "Indeed?" said their mother. Then northward she went in. Then | again she entered downstairs and said to her sister and her husband, | "In four days I shall go to the lake, to Laguna, to the drowning-place," | said she, "and you may stay here. She may be your wife (10) and he may be your husband," said she to them. "No more shall I stay here. | You are bad," thus she said to them. "You may | stay here and take her for your wife, and he may be your husband. | You are bad," thus she said to them. Then | Yellow-Woman went out. When she had gone out she ground corn and was going to roast it. (15) She ground it for two days. After three days she made wafer-bread. | Then at night she washed her hair and she baked sweet malted wheat and corn meal and | she boiled deer meat. Then in the morning | she took up corn and went out into the open. Then she called the turkeys, | her children and her animals and went out into the open (20) to the edge (of the house). She said, "Take this, go out, my children, | turkeys," said she. "Eat this, it is ready," said she. | "Presently let us go to Laguna. Verily our brother-in-law | is bad," thus said Yellow-Woman. Then northward | she went and put down the wafer-bread, and also she opened (25) (the oven containing) the malted wheat and put into a dish the deer meat. She went to the south | door and called to them to eat. Then downstairs | lay down
283 her husband and sister. Yellow-Woman said, "Come (1) out, let us eat. I am going to eat this once more," said Yellow-Woman. | But still there they remained downstairs, her sister and her husband. | Then Yellow-Woman ate, and just after she had eaten enough, | she wrapped up the wafer-bread and she wrapped up the deer meat and took up pollen (5) and also four (ears of) corn she took and wrapped them up. Then | she tied up her hair in two rolls, one on each side behind her head and from there down a crooked | prayer-stick she stuck into her hair and also she put on a white backcloth with red edge, | and on her head in the parting on her hair she put eagle | feathers. Then once more down through the door she spoke, "Permit me to go,"

(10) said she, "and you stay here. He may be your husband | and also she may be your wife," said Yellow-Woman. Then she went out southward | and climbed down. Then she said, "Come my children; | if any will go to Laguna from here, I will go," thus said Yellow-Woman. | Then there southward she went. From there southward she went down. After (15) a while she went from Acoma northeastward, but | the turkeys went on top westward to the edge, Yellow-Woman's animals. | Eastward down they flew. After a while they had all | flown down. Then they went down northward. Yellow-Woman and the turkeys went together. | She had very many. Half way down to the North they had gone. (20) Then Turkey-Gobbler said, "Mother Yellow-Woman," | said he. "From here on I shall carry you on my back," said he. "Maybe you are tired," | said Turkey-Gobbler. Then Yellow-Woman said, | "Go ahead," said she. Then to the north they went down quickly. | Yellow-Woman cried, |

(25) "I am going now to the drowning-place; to the lake I go." |

said she. Then the turkeys cried, "Dau, dau, dau, dau," | they said. Then their mother said, "Don't cry, (1) our brother-in-law is bad," 284
thus said Yellow-Woman. There | northward they went to West Corner (Casa Blanca), and they went east. After a while | they arrived in the east at the lake at the west end below. Then Yellow-Woman said, | "I came here, my children," said she. Then she unwrapped her (5) traveling provisions and she said, "Now children, | once more let us eat." After she had taken out again the corn, | she shelled it for her children, the turkeys. Then she said, "Take this, eat | once more corn," said she. "When you have eaten | then you will climb up from here and when people increase (10) your clothing will be needed," said Yellow-Woman, | and also from here on your food will be piñon nuts, | and juniper berries and acorns on the mountain side," said | to them their mother. But the turkeys were unhappy and all | sat with hanging heads. Only their mother ate. After (15) she had eaten enough she stood up. Next she took up a ball of pollen | and then she went east to the west end of the lake. When she arrived there in the east | she opened up all her provisions there in the east below at the lake. It was | transformed into mosquitoes and gnats. Then she rolled the pollen | on the lake over it to the east. Then east from here down it went (20) into the opening (in the lake). "That is the place," said Yellow-Woman, | "it is the entrance." Then Yellow-Woman said, "Now let me go, | my children turkeys, goodbye. Here I am going now," | said she. Then Yellow-Woman went

eastward into the lake.[1] | She went to the middle in the east. The turkeys just flew there down to the east. (25) (On the edges of) all their wings and tails foam came to be. | After a while she came to the door and went (in) down entirely. Then went out back westward all the
285 turkeys. With hanging heads they sat down. After (1) a while her husband came to the edge eastward. He carried | Yellow-Woman's dress. There eastward he then threw | the dress. It was transformed into butterflies. Then there westward he went. | But the turkeys were still sitting there with hanging heads for four days. (5) Then said the turkeys, "Now once more let us eat | the corn that our mother gave us. Presently from here | northward let us climb up on Mount Taylor," they said. Then they ate all | the food and they went up northward to the edge of the mountain. After | a while they came to the West-River and to a small narrow lake. (10) They came northward to the edge and they flew there (farther) to the north. Sometimes they | came out entirely on the north and they went there up northward. There at the southwest | corner and then up north they climbed up and to the north precipice | they went. Then they arrived on Mount Taylor and there they lived. | Thus it happened long ago. That long it is. |

286 *Wolf and Deer.*

(Told by KO·'TʸE, 1919.)

Long ago. — Eh. — Long ago there in the west at We·'nimaTsE | in the southeast lived Wolf and Deer. At that time | piñon trees were growing. Then the Wolf said, "Sister," said she, | "let us tomorrow go to pick piñon nuts there in the south," (5) said Wolf-Old-Woman. Then the Deer said, "We shall go," | said she. Then the Wolf spoke again, "How did | your young ones come to be spotted?" said Wolf-Old-Woman. | "With corn cobs and pieces of wood and juniper I made a fire. | Then there in the room I shut down the windows and the door and the chimney and the top. (10) Then the room there was full of smoke. | Thus my young ones became spotted," | said the Deer-Lady. "Indeed?" said the | Wolf. Then early in the morning went out the Wolf and | Deer-Lady. Then the Wolf said "Let us," said she, (15) "pick piñon nuts," said the Wolf. "All right," said the Deer, | "We shall go out tomorrow," said she. "We shall do so," | said the Deer. "Let us go," said she. Then towards the south they went. Then | they arrived there and they picked piñon

1. Over the trail made by the pollen.

nuts. After a while | Wolf-Old-Woman jumped at her and killed the Deer- (20) Lady. Then in the evening Old-Woman-Wolf carried the meat to her house; | and she also carried the two udders of the deer. | Old-Woman-Wolf arrived there. After a while | the twin children went there. Then said (1) Old-Woman-Wolf, "Did you come?" 287
said she. "Yes," said the | twin young ones. "Indeed?" said Old-Woman-Wolf, | "your mother sent you these udders. Tomorrow | your mother will come," said Old-Woman-Wolf. (5) Then there to the west to their house went the twin young ones. Then | there they entered their house. Then the twins said, | "I wonder, maybe she killed our mother," thus said | the twins. Then they cried. They went to bed and they went to sleep. | Then they dreamed. Then some man spoke thus, (10) "Twin young ones! tomorrow you shall kill the young ones of Wolf," | said the man. "Your mother has already | been killed. Old-Woman-Wolf killed her," | said the man. "You in your turn shall kill Old-Woman-Wolf's young ones. | After you have killed them (15) go back to your house in We·'nimaTsɛ. | Your mother is already in We·'nimaTsɛ. There she stays," | said the man. Then, "All right," said the twin young ones. Then | the man said, "This is all I shall tell you. Now let me go," | said the man. Then he went out again. In the morning arose (20) the twin young ones and they said thus, "Sister," said the one, | "Gather corn cobs and also juniper and pieces of wood," said | the one sister. "Let us do so," said she. Then they took baskets. | Then they climbed down and from there north they went. After a | while Old-Woman-Wolf's young ones (25) arrived there. Then they said, "Are you gathering wood?" they said. | "Yes," said the twin young ones. "Why?" said | the young wolves. "Did not your mother ask us (1) to make your backs spotted?" said the twins. | "All right," said the 288
young wolves. | Then there south they went. Then in the south they arrived and | the young wolves climbed up to their house. "Now let us make a fire," they said. (5) "All right," they said. Then they started a fire of corn cobs and of juniper. | Then the twins spoke thus, "Come here," said | one of the twins. They went there. Then they said to them, | "Stand here," said they to the one. And to the other one they said, | "Go there, stand there." Then he went there and (10) stood there. Then they said to them also, "Go ahead," said (the one). "Let us | go out to the south," said the twins. Then | they went outside southward and they closed the door tight. Then | inside there was a dense smoke. Then after | a while the young wolves were dead. Then (15) the twins opened the door. Then the twins went in northward. | Already both young wolves were dead. Then | the twins

said, "Sister," said the one, "With this | put ashes on his sister," said one of the twins. "Do so," | said the other one. Then she put ashes on her. [1] Then there southward (20) she carried out the ashes. Next she carried out southward the young wolf's | body and there outside below she made her stand up northward and | she put the ashes on her head. Then next she carried out southward her brother. | Then there outside in the south they made him stand up. Then next | they gave him bow and arrow. And there in the south below they directed (25) northward the arrow as though he was going to shoot his sister. Then | the twins spoke thus, "Now let us go to our house to We·'nimaTsɛ. |
289 Then there westward went the twins. Then (1) there in the west they walked down from above to a river. | Then they cried, |

Ana·' pina·' k'oyela' k'oyela' k'oyela' |
A·'saya koali' ho·'lotse ho·'lotse |
(5) Hawilana·'k'oa k'oa mɛ· mɛ· | [2]

Old-Man-Turtle heard them. Then he stopped singing. |

Tsa·'tsewa·'na yɛ·'ɛ, tsa·'tse·wa·'na, yɛ·'ɛ, |
Tsa·'tsewa·'na yɛ·'ɛ, tsa·'tse·wa·'na, yɛ·'ɛ. |

Then he heard the twins crying. After (10) a while they arrived in the west. Then they said, "Grandfather Turtle, | look here," they said. "Yes," said Turtle. "Take us from the east. | Take us across westward," said the twins. Then there eastward | went Turtle-Old-Man. He arrived in the east. Then | Turtle spoke thus, "Let me take you on my back," said he. Then (15) he took them across. Then Turtle-Old-Man said, "Go ahead," | said he, "you must run," said Turtle. "All right," | said the twins. "There Old-Woman- | Wolf will pursue you," said the Turtle. Then there | to the west they went. After some time on her part Old-Woman-Wolf (20) arrived there. There in the south she was coming. Then she saw her young ones. | Then Old-Woman-Wolf spoke thus. "Don't," said she, | "don't shoot your sister," said-Old-Woman-Wolf. | "She has swept the house. Behold, she is putting away the ashes," said Old-Woman-Wolf. | Then in the north she arrived. She dropped the meat down from her back and up she climbed. (25) Then she slapped her young one.
290 There he fell down. (1) She took him up and then she noticed that he was already dead. Then | Old-Woman-Wolf cried. Then she said, "Let me track the twins, | (to see) which way they went," said she. Then down she came, and down below | Old-Woman-Wolf looked for

1. In a basket, as though she had swept the house.
2. This song is said to in the Zuñi language.

their tracks. Then she found their tracks and westward (5) she tracked them. Then Old-Woman-Wolf spoke thus, "Wait, wherever they are, | let me catch the twins," said Old-Woman-Wolf, and when I catch them | I'll kill both of them," said Old-Woman-Wolf, and westward | she went. After some time she arrived in the west. There Turtle- | Old-Man was hoeing and he also was singing. Then said Old-Woman-Wolf, (10) "Old man," said she, "take me across westward," she said. But he was still | singing. |

Ana·′ pːna·′ k'oyela′ k'oyela′ | k'oyela′
A·′saya koali′ ho·′lotse ho·′lotse |
Hawilana·′ k'oa k'oa mɛ· mɛ·.

(15) Again Old-Woman-Wolf said, "Old man, take me across westward," | but he was still singing. Again said Old-Woman-Wolf, | "Old man take me across westward," said she. "I am following the twins. | Their mother is calling for them," said Old-Woman-Wolf. | Then Old-Man-Turtle spoke thus, "Well, come along," said he. Then (20) eastward he swam across. In the east he arrived. "Now let me carry you across," | said Old-Man-Turtle. Then he took her on his back and there westward | he swam across. In the west he arrived. "Go ahead," said Turtle. Then | Old-Woman-Wolf spoke thus, "How long ago did the twins | go westward from here?" said Old-Woman-Wolf. "A very little while ago," said (25) Turtle. "Let me go," said Old-Woman-Wolf. Westward | she went. After some time she arrived there in the west at We·′nimaTsɛ. Then | above there at the entrance came to the edge Old-Woman-Wolf. Then (1) she said 291
"Downstairs," said Old-Woman-Wolf. Then said some | Deer-Man, "Yes," said he. "Are the twins there | for whom I am coming?" said she. Then the Deer-Man said again, | "Come in downward. Take them," said the Deer-Man. Then (5) Old-Woman-Wolf said again, "Let them themselves come out upward," said she. Then | the Deer-Man spoke again, "You, yourself rather | come in down here do take the twins," said to her | the Deer-Man. Then Old-Woman-Wolf went down. When she was quite half-way down | there in the south, Elk arose. There northward he jumped and (10) he gored her and back upward to the top he threw her and so | she was killed. That long is my aunt's back-bone. |

The Chief and the Bear. 292

(Told by KO·′TʸɛS, 1919.)

Long ago. — Eh. — In the east at Santo Domingo, long ago | there

was a town. At that time Chief Remembering-Prayer-Sticks | was about to husk corn. Then he spoke thus, "Enough," said he, "my people. | From here on, in four days you will husk corn," said (5) the Chief. "Very well," said the people. Then, to his son, "Early in the morning go to hunt | deer up on the east mountain and up on Tsip'i'a," said his father. | Then early in the morning he went. He went hunting deer to feed the people. | Then he arrived up there. Then he left there his | mule. Then up there he hunted deer. After a while (10) he killed a deer. Then again he killed another one. Then he skinned it. Then | up on a piñon tree he put up the meat. Then westward | he looked. There in the southwest a coyote was carrying in its mouth a melon. Then | there westward he ran after it. There in the west above was a juniper tree and there westward | he went out. There in the west he arrived. Then there some man was sitting. Then (15) the Chief's son said, "Are you here?" said he. "Yes," said (the man). | "Did you see a coyote come here? Here in the south it went | a little while ago. It carried a melon in its mouth," said the Chief's son. Then | the man sitting there said, "No, I did not see it," | said he. "Am I (not) it?" said he. "I have just coyote's (20) skin for my shirt," said the man. "Indeed?" said the Chief's son. "Why do you always go hunting," said this man. | "Because," said
293 the Chief's son, "because, Father (1) Chief is going to have his corn husked the day after tomorrow," said the Chief's | son. "Indeed?" said the man sitting there. "Then | I'll tell you this," said the man. "Tomorrow night," said he, | "the bears who have their houses here will husk corn for you. (5) For this reason I came here to tell you," said the man. "Thus it is. | When you arrive below there at your (house) you will tell your father, the Chief," | said the man. "All right," said the Chief's son. | "Let me go," said the man. Then there south upward he went. | Then the Chief's son went eastward. In the east (10) he arrived where he had put up his meat. Then next there | he took westward the mule. Then he packed the meat on his | mule and went north. Then below there he arrived | at his house in the evening. Early in the morning again he went hunting | deer and there southward he went. Again he arrived up there (15) on the mountain. Then after a while there below in the south a bear | came out. Then the Chief's son spoke thus, "Maybe tonight | you will husk corn," said the Chief's son. | Then he said, "Go on, come here, bear," said the Chief's | son. Then the bear arrived there in the north. Then she said, (20) "Do you stand here?"—"Yes," said the Chief's son. "Where | are you going?" said the bear. "I am going hunting," said | the Chief's son. "Indeed!" said the bear. "Did my brother |

Coyote-Youth tell you that we are going to husk corn for you?" said | the bear. Then the Chief's son said, "Yes," said he, (25)" he told me yesterday," said the Chief's son. "Indeed?" said | the bear. "When you arrive below there at your father's | tell him that without fail we are going to husk corn tonight," said (1) the bear, "for your father 294 is the chief of the town," | said the bear. "Therefore we are going to husk corn for him | tonight," said the bear, "and also the day after tomorrow I am going to take you to my house," | said the bear, "for mother and father (5) have called you," said the bear. And thus spoke the Chief's | son, "All right," said he. "I must tell Father Chief," | said he. The bear went southward, but the Chief's | son went hunting in the east. After a while there in the east | valley was a deer. Then he killed three deer. Then (10) he skinned them and westward he went. In the west he arrived. | There he had his mule. Then he went southward. In the south there | he packed his meat. Then to the north down he went. | He arrived below in the evening. Then he told his father. He said, | "Father," said he, "I shall tell you," said the Chief's (15) son. "Go ahead," said the Chief. Then | the Chief's son said, "Lately there in the south came to me a Bear-Girl. | She came to tell me that tonight they will come to husk corn in our field where the corn stalks are." | Then said his father, the Chief, "Indeed?" | said he. "Early in the morning you will go hunting. Maybe (20) they are not going to husk corn," said the Chief. "All right," said | his son. Then in the morning, after he had put on his quiver he went westward. | He went to look at his field. There in the west he arrived. Then from there out to the middle | he went. Then he saw the corn stalks. Already all the corn was husked, | but up there was no corn piled up. Then said (25) the Chief's son, "I wonder, maybe all the bears ate the corn. | There is no corn there," said the Chief's son. | Again he said, "Let me tell the people," said (1) the Chief's son. "Let us pursue the bears," said the Chief's | son. 295 Then there eastward he went. There in the east he arrived at sunrise. | He told his father, the Chief. Thus spoke his son, | "Father," said he. "Yes," said his father, the Chief. (5)" Last night the bears ate all the corn," said he. Then said | the Chief, "Let me call out the people to chase the bears," said | his father. Then he called out. He said, "Go ahead, men, | young men! This way come out! Bring your weapons! | Hurry up!" said the Chief. "Last night the bears ate all the corn," (10) said the Chief. "Therefore I call you and | I tell you," said the Chief. Then the men spoke thus, "Let us," they said, | "pursue the bears." There westward they went. Then they arrived there at the | Chief's field. When they reached there they looked for

the tracks, which way | the footprints went. After a while they found (15) the tracks of the bears there in the corner. There above under the willow tree was | a bear and three more bears there under it. | Then said the Chief's son, "This way," said he, "right here | are the bears," said he. Then the men went together. Half-way | southward they pursued them. Then the Chief's son shot (20) the bear and again he shot one more. Then the bear became angry. | The bear turned against him and on his part chased him northward. | Then all the men ran away, but the Chief's son was caught by the bear. | It knocked him down and bit his shoulder. | The bear also bit the Chief's son's thigh. He was about (25) to kill him. Then the bear said, "Why did you shoot me?" said the bear. "Did we not tell you yesterday that | we were going to husk corn that night?" said the bear. "But
296 (1) I forgot," said the Chief's son. "Therefore, | indeed, I shot you." Then again he said, "And where | is the corn?" said he. "Behold! come down here? I shall tell you," said the bear. Then | back northward they went. There in the north they arrived in the field. There (5) corn stalks were standing. Then below from the bottom | the bear threw the corn. "Here is the corn," said the bear. Then | again he said, "All over here corn stalks are standing | and we put the corn underneath," said the bear. "Indeed?" | said the Chief's son. Then the bear said, (10) "Tomorrow night you will die," said she to him, "and when you are dead | I shall take you to my house," said the bear. "Thus | you will tell your father Chief and your mother," said the bear. Then | the Chief's son said, "But is it true?" said he, | "shall I indeed die tomorrow night?" said the Chief's son. (15) "Yes," said the bear, "it is true," said she, "for I have severely | injured your shoulder and your legs," said the bear. Then | again the bear said, "Then tomorrow night I shall come for you," | said she. "You will wait for me," said the bear, "Now | permit me to go," said the bear. Then there southward up she went. But then (20) after a little while they came there for the Chief's son, | his father and his brothers and his mother's brothers took him. When they got there | he was lying down. Then (his father) spoke thus, "Did the bear injure you?" said | his father. "Yes," said he. "The bear injured me." — "What | did he do to you?" said his father. "He hit me and knocked me down (25) and bit me," said he. "Indeed?" said his father, | "Then let us take you home," they said. Then they took him eastward. | They came to his house. Then downstairs he was well placed on his
297 bed. (1) Then he called his father. His son spoke thus, "Father," | said he, "come here. Sit close to me," said | the Chief's son. Then his father sat down there. Then | his son said, "Father, I shall tell you

well," said (5) his son. "I forgot what | I was told by the bear when I was hunting deer. They were going to husk corn in our field. | Therefore they husked corn last night. | The bears did not eat the corn. The stalks are still standing and | under them is the corn," said the Chief's son. (10) "Indeed?" said his father. "Go there, get the corn," | said his son. "All right," said his father. Then | again he told the men. He went upstairs to the top and he called out. | Then spoke the Chief, "Men, young men, come here. | I am calling you here," said the Chief. Then the men approached. (15) Then the Chief said, "I tell you this," | said the Chief. "Last night the bears husked | corn and put it underneath the stalks. Behold, | go ahead and get it," said the Chief. Then westward went the men | for the corn. In the evening the men brought there all the corn. (20) Then the Chief said, "Enough. — It is good, thank you. | Good-bye, men," said the Chief. Then the men went to rest. | After a little while when it began to be dark | the Bear-Girl came to get the Chief's son. | Suddenly there downstairs at the south door she shouted (25) and said, "Inside," said she. Then on his part said the Chief's son. | "Yes," said he. "I am coming after you," said the bear. | "Let us go," said the Chief's son. Then his father said, (1) "Not anyway; 298
you cannot take him," said he, "he his very | sick." Then the bear spoke again, "Anyway | I shall take him," said the bear, "for with medicine | we shall cure him. Therefore I come for him," said the bear. (5) Then the Chief's son said, "Let her take me anyway," | said he. Then again his father said, "How is she | going to take you," said he. "Go ahead, ask her." Then the Chief's son | said, "How are you going to take me?" said he. Then | the bear said, "I shall carry you on my back," said the bear. "Indeed?" (10) said the Chief's son. "Then come down," | said the Chief's son. Then the Bear-Girl entered downward. | Then she carried him on her back. Then the Chief's son said, | "Father and mother, I am going for good to the bear's house. | I cannot come back. Good-bye," (15) said the Chief's son. Then they went south. | They arrived there in the south at their house. Then she took him for good | to her house. — That long is my aunt's | backbone. |

Rabbit and Bear 299

(Told by KO·'TʸE, 1919.)

Long ago. — Eh. — Santo Domingo. — Long ago in Santo Domingo | in the south, there Rabbit was playing in the sand hills. |

Then in the morning up there arrived the Bear. Thus was his name, Yo·mɪ́ki. Then | Yo·mɪ́ki said, " Are you here, comrade Rabbit ? " Then he said, (5) " Yes, " said he. Then Yo·mɪ́ki said, " Next, let us | scare each other, " said Yo·mɪ́ki. Then next Rabbit said, | " Let us do so, " said he. " When one of us scares the other one, he shall win his shell bracelet, " | said Yo·mɪ́ki. Then next Rabbit said, " Let us do so, " | said Rabbit. Then again Yo·mɪ́ki said, " I (10) shall be the first, " said he, " and you shall sit here. " | Then Yo·mɪ́ki went to the north. There to the north hill, | in the north downward he went in. Then half way down he skinned himself. Then there southward up he came out | and there to the south he went. Then he said, " Ha ! " said he. | The Rabbit was not scared. There in the south arrived Yo·mɪ́ki. Then next (15) Rabbit said, " Let me go. It is my turn. " And there to the north went Rabbit. | To the hill in the north he went. There in the north he went down. Then | he arrived north of the town of Santo Domingo. All around there he picked up | bones. Then he strung them on a stick. Then southward he went. Then he sang, |

Ah, skinned, skinned aha, i i i |
(20) Ya hai, hai, hai, hai. |

300 (1) Thus said Rabbit. Then Yo·mɪ́ki saw him. Then Yo·mɪ́ki said, | " Dreadful, somewhere does that dead person cry, " said Yo·mɪ́ki. Then after | a while there to the north he went out. Then he saw him. Then he looked, | he jumped there to the west. Then he ran away to his house. (5) When he arrived his mother was making a water jar, there downstairs. Then | he jumped down. His mother said, " Did anyone scare you ? " | said Yo·mɪ́ki's mother. " Here to the east a dead person pursued me, " | said he. Yo·mɪ́ki went into the north room. Then after a while | Rabbit spoke there from the top downward. " Yo·mɪ́ki, " said he. (10) " Hand me up the shell bracelet, " said Rabbit. " I won it, " | said Rabbit. Then Yo·mɪ́ki's mother said to him, " Give | your bracelet to Rabbit. He beat you, " said his mother to him. | Then there to the south came out Yo·mɪ́ki and he gnawed off his bracelet. | " Here it is, " said he, " confound it. Do you like it ? " said Yo·mɪ́ki. (15) Then he threw it up. Then Rabbit took the bracelet and | there to the east he went to his house. |

Again the next morning Rabbit arrived there on the playground. | After a little while Yo·mɪ́ki arrived there also, | and Yo·mɪ́ki said, " Are you here, comrade ? " said Yo·mɪ́ki. (20) " Yes, " said Rabbit. " What shall we do next ? " | Then Rabbit said, " Go on, " said he,

" let us run a race," said he. | " Let us do so," said Yo·mɪ'ki. " Where shall we go around ? " | said Yo·mɪ'ki. " Around Santo Domingo, " said Rabbit. | " Let us bet again our bracelets, " said Rabbit. " If I get there first," (25) said Rabbit, " I win it," said Rabbit. " Let us do so," | said Yo·mɪ'ki. Then they stood up. Then there in the west they marked a line. | Then there to the north they started. After some time (1) Rabbit went toward the northeast of the 301
town of Santo Domingo and towards the southwest | went Rabbit. Then after a while to the northwest | he went. Yo·mɪ'ki went to the southeast. | There in the south Rabbit was ahead. He arrived there first (5) and afterwards Yo·mɪ'ki arrived there. And when in the north on top | he came out he saw Rabbit already sitting there. He looked | to the west and he jumped, and there to the west he ran away to his house. | Then he saw Rabbit behind pursuing him westward. After | a little while Yo·mɪ'ki arrived at his house. Again (10) he just jumped downstairs. There his mother was making a jar | and there from the top Yo·mɪ'ki fell down on it. He stood up. Then | he said, " Hɛhɛhya·'a! " said he, " he is pursuing me, " said he. Then | his mother said, " Why ? " said she. " Because, " said he. | After a little while above there the Rabbit came to the edge. There (15) he said, " You downstairs, " said he, " hand me up here Yo·mɪ'ki's bracelet, " | said Rabbit. " I won it, " said Rabbit. Then | again Yo·mɪ'ki gnawed off his bracelet. It broke off. | Then he threw it up. Then Yo·mɪ'ki said. " Here it is, | confound it. Do you like it ? " said Yo·mɪ'ki. Then Rabbit took (20) the bracelet and he went east to his house. — That long | is my aunt's backbone. |

Ts'ɪ'murɑnɑ. 302

(Told by KO·'TʸE, 1919.)

Long ago. — Eh. — Zuñi. — In the east at Zuñi at the east gap | long ago there lived Ts'ɪ'murɑnɑ and his mother. Then in the morning he said, | " Mother, " said he. " Yes, " said she. " Put shelled corn in the basket. Your | daughter-in-law will grind it, " said he. Then his mother put shelled corn in the basket. (5) Then he took it up to the top. Then Ts'ɪ'murɑnɑ ground it. Then in the morning | when dawn came he put the flour in a basket and there Ts'ɪ'murɑnɑ took it down. | He said, " Here, mother, your daughter-in-law already | finished this flour, " said he. " Oh, " said his mother. " It is good, " said she. | Then he said to her, " Let me go from here southeast down. Let me go and look after my field, " (10) said he. " Do not go out up-stairs, "

he said to his mother. "All right," | said she. "Your daughter-in-law is very much afraid of everything," said he. | Then Ts'ı'murana went down. Down there he came to his field. Then | for some time he hoed it. Then at noon he went up. Then | his mother said to him, "Did you come here?" said she to him. "Yes," said he. (15) Then he sat down. After some time he questioned his mother, | "Mother?" — "Yes," said she. "Did you not go upstairs?" | said he. "No," said his mother. "That is good," said Ts'ı'murana. | Then his mother gave him to eat and both ate. Then | Ts'ı'murana said, "Mother," said he, "will you not give to your daughter-in-law (20) your dress and your back-cloth and your shoes and your belt | and your beads and your turquoise earrings?" | Thus he said to his mother. Then his mother said, "Indeed," said she, | "I shall give to my daughter-
303 in-law my dress," said she. Then she untied (1) the bundle in which her dress was wrapped. Then she gave it to her son | Ts'ı'murana. Then spoke his mother, "Here, dress my daughter-in-law," | said his mother, "and put beads around her neck and also put into her ears my | earrings," said his mother. Then Ts'ı'murana took them. Then (5) he took them upstairs. As soon as he had gone up he dressed a mannikin. | Then it stood up there in the corner. After some time | he went out downstairs and he said, "It is good, mother," said he, | "your daughter-in-law is pleased," said he. "Here immediately | she dressed in your dress," said he to his mother. Then he also (10) said, "Let me go and look after my field," thus he said. "Go on," | said to him his mother. "Do not climb upstairs for, behold, | your daughter-in-law is greatly in fear of everything," said he to her. "All right," said his | mother. Then Ts'ı'murana went down and southward. After some time | (his mother) said, "Let me climb up," said Ts'ı'murana's mother, (15) "let me see my daughter-in-law," said she. Then she climbed upstairs. Then slowly | she approached the door. Then she looked in down northward. Then she saw | her there standing in the corner. She went in northward down. When she approached westward she | said, "Oh," said she, "is ever any young man's wife a mannikin?" | said she. She took it up outside, southwards she took it up. (20) Ts'ı'murana's mother was angry. Just as it was dressed | she threw the mannikin down to the bottom. Then she climbed down. Then she made wafer-bread. | Then after some time there a woman living in the house in the east below saw | the mannikin lying there below. She entered downward. Then | she said, "Oh," said she, "why did Ts'ı'murana's mother (25) throw the mannikin down west to the south side below? How nice is this dress," thus said she to | her mother. "Oh," said she, "let me question her,"

said the mother of the | girl. Then she climbed down in the west. Then she entered northward. "How (1) are things?" said she. "It is 304
good," said to her Ts,ʼmɒrɑnɑ's mother. "Sit down," | she said to her. Then there she sat down. Then she said, "Maybe you want something," | said Ts'ʼmɒrɑnɑ's mother. Then she said, "Yes," said she, | "there below is a mannikin which is dressed. I wish to take it," said she. (5) "Just take it," said she to her. "Then tonight, when your son, | Ts'ʼmɒrɑnɑ, comes here, he will climb down eastward, (*i. e.* he will come to my house)," said she. "Then | he shall marry my daughter," said she. "It is good," said Ts'ʼmɒrɑnɑ's | mother. "Then permit me to go," said she. There in the east below was her house. Then | she went back and climbed down. Then she undressed the mannikin. Then she took it eastward down (10) and her daughter put on the dress. Then in the evening Ts'ʼmɒrɑnɑ came back. | He said, "Mother, did you not climb upstairs?" | said he to his mother. Then she said, "Indeed," said she, "behold, | who is the Yellow-Woman you have there?" thus said his mother to him. | "That is a mannikin that you have in there," thus she said to her son. "Now (15) I shall tell you. There (the one) in the east below in the next house took my dress. Now | after you have eaten, and when you have eaten enough, she wants you to climb down eastward. | You shall marry her daughter." — "It is good," said Ts'ʼmɒrɑnɑ. Then | his mother gave him to eat. After some time he said, "Let us | go down eastward, mother," said he. Then he climbed down eastward. Then he said, "How are things?" (20) said he. "It is good," said they. "Sit down," said to him the girl's | mother. Then Ts'ʼmɒrɑnɑ sat down there. Then she spoke to him. | The girl's mother questioned Ts'ʼmɒrɑnɑ and said, | "Today we took up your mother's dress," said she, "and now you | will marry my daughter," thus she said to him. Then on his part Ts'ʼmɒrɑnɑ said, (25) "Indeed? It is good," said he. Then there they slept. Then in the morning | his father-in-law and his brothers-in-law said, "Let us take our son-in-law there where our sheep | are," thus they said. "Let us go," said Ts'ʼmɒrɑnɑ. Then there southward (1) they went. They arrived there. Then their father 305
spoke thus, "My son, | Ts'ʼmɒrɑnɑ," said he, "go there to the east and make a fire and cook mush. | Put down corn flour (into the water)," thus he said to him. Then Ts'ʼmɒrɑnɑ went eastward. | In the east there above he started a fire. Then he put a pot with water on the fire and (5) some time after he started it the mush did not get thick. | Then he emptied all the corn flour into it and poured water on. | Then he went westward. Then he said, "All the cornmeal is gone," | said he. Then his father said, "Go ahead and get some

more | cornmeal," said he to him, "Go straight ahead," said he to him. Then there northward (10) he went. Then there in the north a juniper tree was standing. Then he | cut it down and again his father and his brothers-in-law said, | "Let us go. Let us make him hurry," thus he said. Northward they went behind. | There in the north he was standing. They said to him, "Why | don't you hurry?" they said to him. Then Ts'i'murana said, "Because," said he, (15) "does not the juniper tree stand here? Therefore I am cutting it down," | said he. "You told me to go right straight ahead," said Ts'i'murana. | Then he spoke to him and scolded him. "This one has no sense," said he to him. | "Go to your house!" thus said his father-in-law to him. There northward he went | to his house and he arrived at his house, and his mother said to him, (20) "Did you come here?" said she to him. "Yes," said he. "Why?" said his mother to him. | "Because," said he, "I was scolded," said he. "Indeed?" said his mother. | Then early in the morning the girl's mother went to his mother. | She said, "How are things?" said she. "It is good," said Ts'i'murana's mother. | "I come for my son, Ts'i'murana." Then she said to her, "Take him," (25) said she to her. Then Ts'i'murana said, "I shall not go," said he. | "Indeed?" said she. "Why?" said the mother of the girl. | "Yesterday I was scolded," said he. "Go
306 ahead and throw down here my mother's dress (1) and her earrings and her beads," thus he said to her. Then | she went back (out). She climbed down eastward. Then she undressed her daughter. Then | she threw the dress down southward. |

Next there in the east below the ones who lived in the house said, "Why (5) do you throw down this dress?" they said to her. "Because," said she, "my | son-in-law will not go from here," said she. "Indeed?" said she, | "let me take it," thus she said. Then she took it. Then | the ones who lived there in the house there east below took it up. Then she gave it to her daughter. The she said to her, | "Take this, my daughter. Put on this dress," said she to her. (10) Then, "All right," said she. "Presently Ts'i'murana will be our son-in-law," | said her mother. Then the girl put it on. Then in the evening | from there west went the girl's mother. Then there | she climbed up to Ts'i'murana's house. Then she said, "How are things?" said she. "It is good," | they said. "Maybe you want something?" said to her Ts'i'murana's mother. (15) "Yes," said she. "I come to tell you; tonight your son Ts'i'murana | will go to our house," said she. "I shall tell him when he comes back | this evening," said his mother. "Then permit me to go," said she. | Back east she went. Then, in the evening Ts'i'murana came back. Then | after some time

his mother said, "Did you come here, my son?" (20) said she to him. "Yes," said he. There in the east below a girl's mother | came here to get you. Tonight from here east she tells you (to go)," | thus said to him Ts'ı'mʊrɑnɑ's mother. "It is good," said he. "Already | she has taken my dress," said she. Then his mother gave him to eat. | Then, when they had eaten enough he went from there east and there he climbed up and entered (25) downstairs. He said, "How are things?" he said. "It is good," they said. | Then there he sat down. Then after some time | they gave him to eat. They ate snowbird meat. Then they ate. (1) In the morning said to him his father-in- 307
law, "Son," said he, "today you will spin. | Presently your mother will make a dress for her." — "All right," said | Ts'ı'mʊrɑnɑ. Then there he took carded wool and he took his spindle | and he took his smoother. Then there he sat down (5) but his sisters-in-law and mother-in-law were grinding corn there upstairs. Then | there he spun. After some time Ts'ı'mʊrɑnɑ stood up. | He said, "I wonder what is inside boiling," said he. "Let me | investigate," said he. Then he entered the north room. From north to southwest | there in the corner snowbird meat was boiling (up). Then he said, (10) "Is not this nice?" said he. "Should not I take part to my poor mother?" | said he. Then he put into his high hat there (up) | the snowbird meat. Then he put on his hat and then he went out southward. There he | sat down. He span. After some time there entered | his mother-in-law. Then she said to him, "Oh, you perspire very much," (15) said she to him, "do you not take off your hat?" said to him his mother. Then there | south went his mother. Then she took off his hat. When she had taken off | his hat there fell down the snowbird meat. Then she said to him, "Oh, | is this (why) you have your hat on," said she to him. "Oh, for my | poor mother; I wanted to take some to her," said he. "You must ask for it," said (20) his mother, "then we shall dish it out for you, if you ask for it," | said she to him. Then Ts'ı'mʊrɑnɑ was angry. He said, | "Let me go to my house," said he. He went back out and from there west he went. | There he climbed back to his house. Then his mother said to him, "Did you come here?" | thus she said to him. "Yes," said he. "Why?" — "They scolded me again," (25) said he, "Indeed?" said his mother. Then again his mother-in-law | undressed her daughter and then she threw down (the dress). |

After some time the one living there in the east below in the next house said, (1) "Why does the dress lie down below there?" said 308
she. "Because, maybe | you want it," said she to her. "Let me take it," said she. Then she climbed down. | Then (up) she took the dress.

Then she climbed up and down below she entered. Then | she said, "Take this, my child, put it on," said she. "Presently (5) Ts'ɪ'murɑnɑ will be your husband." Thus she said to her. "All right," said she. Then she put on the dress. | Then her mother said, "Let me tell Ts'ɪ'murɑnɑ's mother about it," | said she. There west she went. Then she climbed up to her house. Then she said, | "How are things?" said she. "It is good," said Ts'ɪ'murɑnɑ's mother. "Maybe | you want something," said she to her. "Yes," said she. "I took your dress," (10) said she to her. "Tonight my son, Ts'ɪ'murɑnɑ, | will go in from here eastward," thus she said to her. "All right," said her mother. "Then | let me go," said she. There eastward she went. After some time came | her son. She said, "Did you come, my son?" said to him | his mother. "Yes," said he. "Let me give you to eat first. Presently (15) when you have eaten enough, go from here eastward to the girl's house," thus said his mother to him. | Then there to the east Ts'ɪ'murɑnɑ went when he had eaten enough. There he climbed up | and entered downward. Then, "How are things?" said he. "It is good," said they. "Sit down," | said they. Then he sat down. After some time they gave him to eat | corn mush and rabbit meat. After he had eaten enough his father-in-law said, (20) "My son," said he, "tomorrow you will spin and presently let me make your wife's dress | and blanket." Thus he said. "All right," said Ts'ɪ'murɑnɑ. | In the morning he took wool and spindle and | span. After some time he said, "I wonder where | the mush is boiling," said he. Then he stood up. In the north room (25) he entered. Then he saw there in the corner on the shelf above there was | the mush. He went there and he took it down. Then he was about to drink. | When he was about to drink, quickly it slipped from his hands and
309 the bowl (1) was all empty. It broke below on the floor. Then southward he went out. | There he sat down. His whole shirt was soiled there in front by | the mush. After some time his father-in-law entered. | He saw him. He said, "What is on your shirt?" said he. (5) "Water," said he. "No, it is mush," said he to him. Then | he looked there in the north room and there down on the floor it was emptied (?) | and also below lay the broken bowl. Then | southward he went out. Then he scolded him and said to him, "Ts'ɪ'murɑnɑ, | why did you spill all the mush inside?" said he to him. "Because," (10) said he, "I was going to drink," said he, "and then the bowl | slipped from me," said he. "Indeed?" said his father-in-law, "you must ask for it," | said he to him. Then Ts'ɪ'murɑnɑ became angry again. | He stood up. Then he said, "Give me my mother's dress | and her beads and her earrings," he said. (15) Then

she gave them back. Then from there he went west. He climbed up | to his house. Then his mother said to him, "Did you come here?" Thus | said Ts'ɪ'mʊrɑnɑ's mother to him. "Yes," said he. "Why?" | said she. "Because I was scolded," said he, "therefore | I came back," said he. "From now on I shall not marry again," said he. (20) "There in the southeast in my field, there I shall stay," said he. | "Therefore I brought here your dress," said Ts'ɪ'mʊrɑnɑ. | Then he gave back to his mother her dress. Thus | did long ago Ts'ɪ'mʊrɑnɑ. Early there to the south he went. | Southeast to his field below he went and (25) alone he stayed there. That long it is. |

Autobiographical Remarks by KO·'TʸE, *1919.* 310

KO·'TʸE's Childhood.

At that time when I was born, my father and mother lived in the house | in which I was born, both, and all my mother's brothers and their father | and their mother all lived together. After a while | father took my mother from there up to Acoma. There at Acoma (5) in the east we stayed and there we lived. At that time, I was just a baby. Thus | my uncle told me. After father died, | he took us down here and then we stayed again down here in our house. | Then mother was sick for a long time. She could not stand. | Then mother died. She left me. At that time, I could not (10) eat by myself. I was a baby and | they gave me only cow's milk to drink. | Thus they took care of me, because I was the youngest one. | Then they made me grow up. I grew up. | First I helped with anything. Then after a while (15) when I grew up, I helped herding sheep and | also herding cattle. I helped. Next when spring | came I helped my brothers and my uncles | when they planted corn and wheat. I led oxen | every day. I went in front of the ox-team.(20) Therefore they could not run away, because I led them. | Therefore the oxen go straight. | They walked behind me. Thus I worked when I was a child. | Then I became a youth and I learned how (1) my uncles and my brothers were working. | I learned to work in the field by myself. | I learned well how to 311
work by myself | the field and also I learned how to take care of animals and (5) how to take care of land. Thus | I grew up to be a youth and thus it was when | I was growing up as a boy, and thus our father and | uncles and brothers must teach us how to work | when we grow up, and therefore (10) our fathers and brothers themselves teach us. Good is this town | up here, Laguna. The people learn how

to work. | Therefore they are instructed to help in work and | to work for themselves. |

KO·'tᵛɛ's Marriage.

Today I shall also tell you how I was growing up and how, (15) being a youth, I found a wife. At first her father | wanted me here. At that time there was the preacher[1] for whom | I worked. That night I came back. Then that woman's | father came. He spoke thus, "How are things?" said he. | "It is well," said I. "Sit down, father," said I. Then there he sat down. (20) Then he said, "My son," said he, "I came here," said he. | "Maybe you want something," said I. "Yes," said he, "with this my daughter, | I want you to stay, I want you to support her," said Father | Lorenzo[2]. Then next I said, "Indeed?" said I, "Father | Lorenzo, I never met your daughter,
312 (25) therefore, I am not willing," said I. I also (1) asked him, "Father Lorenzo," said I, "does | your daughter want me, that I should stay with her in her house, and that | I should support her? Does she wish it and does she want me?" said | I. Then again Father Lorenzo spoke thus, (5) "Yes," said he, "indeed, it is true she wants you. In our house | you will stay with her," said Father Lorenzo. Then I in turn | said, "Yes, father, I cannot support | your daughter," said I, "because I | don't know how to do it and how to work with her," said I. (10) Then again on his part Father Lorenzo said, | "I know how to work for her," said Father | Lorenzo. Then I on my part spoke thus, "Indeed?" | said I, "Let us go ahead! Tomorrow night I myself shall ask your daughter | whether she really wants me," said I, "because I want (15) to know whether she herself said so. Then I shall believe it," said | I. "Indeed, my son?" said father. | "Permit me to go," said father. "Then again the following night | I shall come here for you," said Father Lorenzo. Then he went out | and went out to his house. Early in the evening he came back (20) and Father Lorenzo entered my house here again. Then again | he said, "My son, I come to get you at once," said he. "Indeed?" said I, | "verily, I cannot support your daughter | and work for her," said I again. Then again father | said, "Never mind, after a while you will know (25) how to work for her," said Father Lorenzo. | "Indeed?" said I. Then I said, "Let us go," | said I. Then my mothers (*i. e.* my mother's brother's viwes) and my brothers (*i. e.* my mother's brothers' sons)

1. Literally: Sunday-preacher.
2. This is the Spanish name of Si'rowaisiwa.

(1) and my relatives (of the same clan) said (to Lorenzo), "Take 313
him out now." Then | we went out. Father Lorenzo took me down
to his house. | After a while we arrived up there. Then | he took me
in. Then I said, "How are things?" said I. "It is good," said (5) my
wife's relatives (of the same clan) and her aunts. "Sit down," they
said. | "Do you come, my son?" said they. "Yes," said I. | Then I
sat down. Then first they gave me to eat. When I had finished
eating, | I spoke thus. I questioned his daughter and other female rela-
tives. I said first, | "My sister," said I, "first I shall ask you now,
truly, do you want me?" (10) said I. Then she spoke, "Yes," said
she. "'Indeed,' | I said, 'Father', I said, 'go ahead and ask that
man;' | said I, 'maybe he will stay with me,' thus I said," | said
his daughter. "Then I said again, | 'Indeed, father and mother and
cousins and aunts, (15) I want this man to stay with me here and to
work with me,'" | she said. Then they all said, "Yes," they said.
"Indeed, | it is true. That is the way she spoke," all of them said.
Then I in turn spoke thus, | "Is that so? Now I believe it," said I.
Then | again I said, "Now permit me to go," said I, "up to my
house," (20) said I. Then they spoke, "You cannot go up to | your
house, because you have come here to stay forever. | You will
sleep here tonight," all of them said. Then I | spoke thus, "I just
wanted to know about it and to ask | your daughter about this, whether
she really wanted me. I only came for this purpose (25) tonight,"
said I. Then his daughter said, "No, you can't go now. You | have
come here. My cousins and also my aunts, (1) father and mother and 314
their brothers, they all are willing to let me be married. | Therefore,
you cannot go to your house | tonight," said his daughter. Thus it
was. |

How ko·'tʸɛ's Child was Named.

(5) At that time my wife gave birth to our son. We talked about
it. Then I said, | "Let our father Lorenzo give him a name," | said I.
"It is well," said my wife, said she. Then | I said again, "Let me go
and see and tell | father about his grandson, that he, himself, shall
somehow give him a name," said I. (10) Then early I told father
Lorenzo. I said, "Father," | said I, "I ask you yourself to give a name
to your grandson," | I said. Then next he said, "It is good," said
father | Lorenzo. Then he took up pollen and beads and corn flour |
and next early in the morning he prayed. (15) Then he went out up to
the north (hill). Then he whispered a prayer. Then the | k'o·'pict'a'yα
came and every k'o·'pict'ayα he asked how to name | his grandson.
Then some one spoke to him, "| Lorenzo," said he to him, | "you

will call your grandson by your own first name," | said he to him. Then said he, "It is good," said he "because, behold, (20) you are getting old and also you have lived for a long time," said he to him. "Thus | you will give your own name to your grandson," said he to him. Then | after a while Father Lorenzo came here. | Then he sat down. Then he said, "Give me | my grandson." Then he took him up. Then Father said, "Enough, (25) grandson." said he." I give you my own name. Thus | will be your name Tsio·'k'wiTʸiwa. Thus will be your name. From now on | everybody will call it and will call you
315 by this name," (1) thus said his grandfather. "With this you will grow | and also you will live to be old." Then from his mouth he blew four times | and so he gave it to him. Thus we ourselves give names | and also we give names to our children when they are born. |

KO·'TʸE Goes Hunting.

Some time ago I went hunting. At that time I went hunting deer. | Then towards the south we were going. At night | first the leader of the hunt and the war captain make prayer-sticks | and next we put beads and everything together. (10) We men then made ready for the next day to go out early | here to the south. Then we went, three men, | to the south mountain. We arrived there. After walking for four days, | we got there. Then again at night we sat down together. | Then the first hunter said, "Enough, boys, (15) when it is going to be dawn early tomorrow, be men," said he. | "Then come with beads and feathers and pollen and red paint and | hematite," said the first | hunter. Thus he said. Then, "Yes," we said. Then again | he spoke thus, "Let us see. Then we will open our bundles of beads," (20) said the first hunter. Then | he looked at our property and again spoke thus | the chief man, "This turquoise and red paint and white beads and bone beads and | red paint, you will give here tomorrow, at the south, the east, the north | and west," thus said the first hunter. (25) Then again he said, "For the deer to your house | you will make a trail with these beads," | said the first hunter. "Then also
316 with these (1) feathers and cigarettes and pollen to your house you will lead | the deer. Thus it is," said the chief man. Then again | he spoke thus, "Next I'll tell you this. This red paint and | hematite. You will be men," said the chief (5) man. Again he spoke thus, "Tomorrow when there is some game and you | kill deer, lay them down towards your house and | make a trail for them with pollen. Then after a little while | skin them. Thus we shall go hunting tomorrow," said the | first hunter.

(10) Then again northward we went. Sometimes for four days, | sometimes for five days and sometimes for six days. | Then we arrived here. When we reach here and when we arrive at our house, | we take down here the meat and the hide. | Then inside below we make a bed of skins, and on it we put the (15) meat and the deer head. Next afterwards | we put down the beads and clothing and last | we give pollen to it. Thus | we do when we come back to our house from hunting. |

When the hunters paint themselves they dip the index finger of the (20) right hand into the paint, raise it to the sun, blow towards the sun | and say, " Enough, sun, let me have your color. I shall be a man | and also Ma·'sɛɛ·wi and Uyu·'yɛ·wi, your painting, | with it I shall paint my face and I shall be a man. |

KO·'TʸE Goes to Gather Salt.

(25) After this year I go to get salt. Then first | I am going to tell the Parrot-Man to whom the Salt-Place belongs | whether he is willing for me to go to the Salt-Place. Then (1) again I tell him. Then the 317
Parrot-Man said, | " Go to the Salt-Place, " said he, " this summer, " said the Parrot-Man. | Then I was allowed to go for salt. First | I made prayer-sticks. Then I went to the Salt-Place. When I arrived (5) at the house of the Salt-Woman, TSI'TʸICO·'TS'A', when I arrived there, | first I took there to the middle west side prayer-sticks and beads and | down and corn. Then I arrived in the west. There at KO·'mayauc̣'s house | then first I washed the corn with salt. Then afterwards I rubbed | the corn. Then I put these prayer-sticks, down and beads and cigarettes (10) under water, all in front of KO·mayauc̣. Then | again I went east, and next I went to the middle south and | I took other prayer-sticks and feathers and cigarettes and pollen and cornmeal | there to the south. Then I arrived there at Ma·'sɛɛ·wi's house, | and at the house of Ts'i·'TSĬNĬTṢ and Cṭ'o·ro·KA and of all the k'a·'ts'inA. (15) I arrived there in the south. Then I said, " Take this, " said I, " Ma·'sɛɛ·wi | and Ts'i·'TSĬNĬTṢ and Cṭ'o·ro·KA and from here all the | k'a·'ts'inA and Salt-Woman TSI'TʸICO·'TS'A'. Here it is. I brought this for you. | With this, Salt-Woman, I ask you for your body and blessing and also fruits | and everything I wish. That is what I want. (20) Thus is my name, KO·'TʸESI'WA, I am of the Corn Clan. " | Then I said again, "I give you this." I put down | here all the prayer-sticks and beads and down and cigarettes | and pollen and corn flour. Then I stepped down to the Salt-Woman. | Then I put the salt into a bag. Thus we always go to get salt. (25) Next I go away from there

with several men. | We come back from there. Then a man belonging to the salt | comes up first from there with the salt and to that man
318 belongs the salt. (1) In front he packs it and | in front of him is a war chief and also there behind and next | is a war chief. From there they walk | every day in front and from there we men (5) and donkeys and horses behind carry the salt. | We take care of them. We drive them, for the salt is | very heavy and the donkeys carry it on their backs. Therefore, we go home slowly. | Therefore also, for three or | four days we are walking from the salt place. When (10) we come near Laguna, for the last time once more | we stop. Then the leader, the war chief | says, " Now go ahead, " says he, " you men, I want to tell you, | tonight you will go and tell them in Laguna, | 'Tomorrow we shall arrive at home,' " thus says the war chief. (15) " And then you will bring from there two donkeys, " says | the war chief. " All right," say the men. Then there to the north he goes. | Then he arrives in Laguna. Then the Parrot people | wait there at their house for Salt-Woman. Then he says, | " How are things? " says he. " It is well," say they. " Did you come? " say they. (20) "Yes," says he. " Sit down, " they say to him. Then he sits down. | Then they ask him, " Did you come back well? " say | the waiting Parrot people. Then the man says, | " Yes," says he. Then again the man says, " Go on, " says he. | " I come for two donkeys, " says the man. " Then take them," they say. (25) Then, " Let me go, " says the man. Then he goes | back and takes along two donkeys.
319 Before the man arrives | here, we start. We all take (1) some salt in small baskets. We put the salt into the baskets. | But here in Laguna, the following morning one war chief | calls out in the morning; he calls out that they are to meet them. | We start northward in the morning. (5) From the south hill Ts'it'o·'tc'ᵀʸuwits'ɑ northward | we came out on top. Then from here the people came to meet us. | From the north they came down. We were singing and we put on our heads | spruce. In the north we came down. After a while here | in the south we came near, the ko·rainɑ' and (10) the Parrot Clan mothers, the women, met us. | They arrived above. "How are things? " We shook hands. Then all | said, " How are things? " and shook hands. Then from there we went straight ahead | and from there northward they were singing for Salt-Woman, | the Salt-Woman of the Parrot people who is the head of the Salt-Place. The head man (15) carried the salt on his back and the Parrot people's mother took it up. | She put it on her back and we started from there down northward. Then up here | we arrived. Here the Salt-Woman was sitting. Then | they were waiting for the salt. From there they took

down the salt, | and from there we took the salt to our houses. Then (20) the aunts carried on their backs corn and salt. Then | they carried it and from there they took us. Then at our aunt's house | we arrived. Then they washed our heads and bodies. | Then they gave us shirts and balls of clay and corn. | Therefore, our aunts blew on us and then we reached (25) our houses. Thus it is. |

How KO·'TʸƐ saw the K'o·'Pict'a'ya. | 320

When I was a boy I went down east to Acoma. At that time | the k'o·'Pict'a'yα arose early in the morning. | I went to see what kind the k'o·'Pict'a'yα are. (5) I arrived on top. Then I slept in Acoma at night. Early in the morning | there below eastward from Acoma came the k'o·'Pict'a'yα. All | different kinds went there. Some carried ice in their hands and | others carried cactus flowers and others carried yucca in baskets, | and also they showed great magic power. They emitted smoke. In front west of them (10) was birds' down and all spoke together. "Hii, hii!" they said. Then down east went we | boys. Before them we sacrificed pollen and we asked for everything to the end, | plants, and for growth and old age and for plant | seeds. To the east we came. For a little while thereabouts in the east | were walking the k'o·'Pict'a'yα very fast. Then there in front the head war (15) chiefs and also the antelope man made for them a trail of flour. Then | a little (up) in the east (up) it became daylight. Then it was as though the k'o·'Pict'a'yα | became few. Then a little to the west they went. There we were ready | as they came to the west. Then they put seeds of different kinds | in our hands. They had each a little pouch (of deer skin) on each side and inside (20) they kept the seeds. Thus I saw them nearby. Therefore, | the k'o·'Pict'a'yα practise different kinds of magic. Some looked as though | they had clouds on their heads, others looked and spoke like birds. Thus | I saw the k'o·'Pict'a'yα. In the morning they arose below Acoma | from the east (up). After some time it was full daylight. | Then they all went from there. Then I, the Acoma people (25) and I, went up there westward. Thus I saw the k'o·'Pict'a'yα. |

Naming. 321

(Told by KO·'TʸƐ, 1920.)

When first a baby is born and gets (good) strong and well, | then after four days someone who knows about prayer- | songs will first

come. He brings his mother | I·'aтʸik'ᵘ when he comes. He enters into the (5) room where the child is born. Then he will say, "Did you give birth to a child, my daughter?" | thus the shaman will say. Then the mother will say, "Yes," | thus she will say. Next the shaman will say, "It is good," he will say, | "now you must take good care," he will say. Then he will ask, | "What kind is it?" he will say, and the mother will say, what kind (10) the child is; its mother will say. "Indeed, thank you," the shaman will say. | "Tomorrow morning early you will show it to the sun | and then you will name it and you will give it health | because on account of this the child will soon grow; thus it is, | my daughter. You will remember this," thus says the shaman. Then there (15) the child is put on a rug in front of the mother I·'aтʸik'ᵘ-corn. | First he prays. He asks his mother I·'aтʸik'ᵘ on behalf of this | child that it may grow well and also that she may give it a name. Next | he puts into the water in front of him medicine that will help the child to grow well | and to become old, and he puts beads in the medicine. Then (20) "That is enough," says he. Then first a song-prayer to his I·'aтʸik'ᵘ | he will sing. Then he sings, |

322 (1) "Yellow-Woman [1] is born, Yellow-Woman is born, |
Early it was when she was born, early it was when she was born, |
Owa, Owa, she cries. |
Her head is shaking, her head is full of hair,
(5) Early in the morning she was born." |

Then he says, "It is enough. Now you, Thought-Woman, | give her a name," thus he says. Then he says, "My daughter," says he, | "to what clan do you belong?" She will say, "I belong to the Locust clan," | thus she says. "Indeed? But to what clan belongs your (man) husband?" (10) "He belongs to the Oak clan," she says. Then again he prays. | He says, "Enough, Mother I·'aтʸikᵘ and Thought-Woman | and Co·'tc'omina·'k'o and K'apo·'na·k'o, now give your name, because the new-born child who is coming | here shall have a name, by which all the k'o·'ɒict'a'yα (15) may know her. Therefore, you will give (a name). That is what I wish. | Here is life (that is, food). Take this pollen and meal. This | I give to you to use it for the child's name," thus says the shaman. Then again | he sings, |

"Cia·i oa'rwe, oa'rwe
(20) This Yellow-Woman, Yellow-Woman, |
Ciai'тyuits'a, |

1. If a boy, he substitutes, "Youth."

Thus, kʻo·pictʻaʼyα, you will call her, |
Thus will be her name, |
(25) Ya·i, oaʼrwe oaʼrwe." |

Then he says again, " Enough, here it is, my daughter. | Hold on to this feather. Here it is. Now stand up." (1) Then she rises and 323
next her mother (that is, the child's mother's mother) takes up | the cradle in which the child lies. She picks it up and she puts beads on the baby. | Then " Now it is enough," she says, " next I shall take you out. " Then | they go out and then there they stand. Then again the shaman (5) prays. He says, " Enough, Mother Sun, Weʼ·ʼtʸirai, | chief, you who are coming up in the east again this morning, | everything, cultivated plants are growing and get old. | Now give this your new born baby health, | also growth and your happiness, (10) that is what we wish. Here is life (food). Take it, this pollen | and meal. On account of this you will give (body) health. Thus is her name, Ciaiʼtyuits'a. | She wants health and growth and | old age, and that her mother and her father after she has grown | may love her, that is what we wish." That is all.

Funeral.

(Told by koʻ·ʼtʸε, 1920.)

If anybody dies, first he will be nicely placed on his bed. | At that time a new suit will be put on him | for the last time, and he will be washed for the last time by his father's sisters. | These will wash him. Then he will be ready (20) to be dressed in a new dress. When he is dressed entirely, | next the shaman will come. He will make him so that he may be recognized. | On the crown of his head he will put eagle | feathers; and also beads he will put around his neck | and also he will put on him earrings of turquoise. (25) When this is finished, the shaman will speak thus, " This is done, poor | child. Today your breath from the place on this earth and from under the sunshine (will go). (1) Next to another world you will 324
go. | You are happy in our father's house and in our mother's house. Thus | I send you back there to our father and our mother | where they live. Thus it will be, for long ago it came to be thus. Thus (5) our mother's and our father's life and breath will arrive | where they live (?). Thus just, alas, | the life I give back to them (?). On our earth everybody | will be thus. Mother Iʻ·ʼaʳʸikʻᵘ and Father Ĭʼtcʻtsʻɨtʸʻi, | please admit this woman (or man) to your house (10) which you have in the gratifying place which you have above (heaven). This I

want, mother, | father. Now he is ready to be buried. Go ahead, | go out from the room. Your body shall be | earth and dust! Thus it will be." |

"Oh poor one, Mother, Mother Ia'riko [1], look at him. With his clouds (15) with his breath you will see him, alas! Mother, Mother Ia'riko, | look at him. With clouds and fog you will take him, | your Mother and your Father." |

Also when a person is dead, a man (also) during the night will watch. | He never sleeps for one night where the body lies. (20) Then from there they carry the body (then) to the graveyard, | and as soon as they get there from here they put it into (the ground). | Then also they put water by its side and also | food for his traveling provisions. This is our custom. |

Next after two days the dead one will eat (25) for the last time, but only (by) the vapor above the food | will he eat here where the sun shines (i. e. on this world), for the last time. | Thus the shaman will give him to eat. Then the relatives of the dead one, for the last
325 time, (1) sacrifice food on the fire, | because only (by) the vapor eats | the dead one. |

After this the shaman makes them all go out from the inside of the house where he died. (5) They will whitewash it entirely where there is the | sickness smell which is like dirt. | Here, where the dead person was sick, from there what is like dirt, and the odors will they wash off. | Then the inside of the house will become good. Thus are | the customs here in Laguna (above). |

Planting Customs.

(Told by KO·'TʸE, 1920.)

(10) When spring comes we are ready | to plant, first wheat, then corn and then | onion seeds and chili seeds and cabbage seeds | and then all kinds of seeds. Thus we people of | Laguna plant. When we come (15) to our fields first the mixture there in the middle of the field | is put down: pollen and sacred cornmeal and deer meat and | broken-up wafer-bread and broken bread. This is called | mixed offering. Thus long ago our mother | and our father ordered us that we must first (20) pray with a mixed offering to all the k'o·'ɒict'a'yα | sitting there. We shall ask that all the | seeds may sprout well and also that the corn and wheat | may grow well. Thus we pray first. | Then

1. The od form for ï'aтʏik'u.

after that we plant (25) all the (corn and wheat) seeds and melon seeds and (onion and cabbage) seeds. (1) Then the kʿoˑˈpictʿaˈyα and 326
the Storm Clouds and our mother | and our father give us good luck. And if it is agreeable to them our | cultivated plants will always be nice. Therefore we must first ask for it | and we also ask for cultivated plants and thus (5) we, the people of Laguna, plant when spring comes. And | therefore we always receive new wheat and corn and onions and chili | and beans and squashes and melons and water melons. | Thus long ago our father Ïtcʿtsʿɬtʸʿi | told us, that those should work, (10) the people who belong to Laguna. Therefore | all kinds of plants he gave to us and thus | they made us live on this earth, our father and | our mother. |

The Rabbit Hunt.

(Told by koˑˈtʸɛ, 1919.)

Then again on the next day at sunrise, (15) all the people will go northward hunting. In the morning first will go | the head war captain. When he gets there, | they will start from there. First he will stir up (the corn)[1] so that everything may be good | that day, that men, mares, mules and donkeys may not | be hurt. Therefore, stirs it first (20) the head war captain. Then the men | arrive there and assemble, and the head war captain will say, | "Have all the people come? | Let us get ready and let us go at once. At once here in the east | they make a circle. Then, when the two lines meet, (25) you will make a ring in the south, and when the two lines meet, (1) make a 327
ring in the west, and when the two lines meet, | make a ring in the northwest, the last one," thus says | the head war captain. That is it. Now tomorrow | they will go hunting for the sake of the sun. That is it. Every year (5) when the sun reaches the northeast and the southeast | then they always go hunting. Thus do the Laguna people. | — |

This summer when the men, women, | mothers and girls go hunting from the west, (10) the war captains will go first early in the morning. | When they get there, they will start from there. | Then again first he stirs (the fire)[1]. Then from there, | the men, the married women, girls and old women and boys | (will start). When they get there, the head war captain (15) will say, "Let us go," thus he will say. "I am ready for you. | First make a ring[2] from here towards the west. Then

1. This refers to the fire into which the war captain puts corn, shell, etc.
2. Literally plaza.

make a ring southward. | First you will eat, and after you finish eating, | then you make a ring eastward, (20) and then you will make a ring northward," | thus says the head war captain. Then he | says, "This is enough, mothers and girls and | old women, if anyone kills game for you, you must | take food to the shaman's house. They will thank you for it," (25) says the head war captain. Then again | he says, "When any man | kills a rabbit for you, women, you will have to
328 run for it," (1) thus says the head war captain. Thus do the | people of Laguna. They look after it, and therefore | they feel good. |

In the evening come home all the men and (5) women. When they arrive, the women receive rabbits and jack-rabbits | in their own houses. They put the rabbits and jack-rabbits | on the floor and lay them down, and then they feed them with | cornmeal. Thus the women give their thanks | to the game. |

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(10) Long ago Ma·'sɛɛ·wi and Uyu·'yɛ·wi, when in the southeast | the sun arrived first early in the morning, Ma·'sɛɛwi and Uyu·'-yɛ·wi | his brother [1] called the people from the top of the north hill. | Here in Laguna they made them wake up. Then the people | awoke. They said, "Behold already Ma·'sɛɛ·wi and his brother (15) Uyu·'yɛ·-wi have called out to make a trail of pollen and to get up." Thus said | the people. Therefore, long ago the people never stayed in bed, and | because every morning Ma·'sɛɛwi and Uyu·'yɛ·wi called the people | to get up, therefore the people | went out to the fields early, and the boys looked after the animals (20) outside early, but the girls | ground corn early. Thus it was; the people were not lazy to get up, | and for the sake of the sun they performed shamanistic dances | and also storm-cloud dances. First Ma·'sɛɛ·wi | and his brother Uyu·'yɛ·wi will speak and call out the people to hunt game. (25) On account of this they give them help through the k'o·'ɒict'aya and |
329 through the storm-clouds. After four days all will go hunting, (1) the people of Laguna, and the Raw-Ma·'sɛɛ·wi and also | Ma·'sɛɛ·wi and his brother Uyu·'yɛ·wi will go first | and they will arrange everything when they go hunting. | After that they will get there. Then beads (5) pollen, cornmeal and birds' down they will put on. Then | they will make a fire. First they will have prayers to Caiyai'k'a | and ʇci'k'aɪse to whom the game belongs. They will ask their help. | Immediately they will make a plaza (that is, the hunters will make a circle around

1. The war captains are meant.

the game). Four times they will put inside | the game and still Raw-Ma·'sɛɛ·wi will stir the ashes (10) mixed together with the fire. Thus formerly Ma·'sɛɛ·wi | and Uyu·yɛ·wi showed it to him. Therefore, the people must receive game | and they must receive cultivated plants always, because | this is true. " Thus it is, " said the Raw-Ma·'sɛɛ·wi long ago. Then | the Raw-Ma·'sɛɛ·wi learned how to work for himself, (15) from then on, when the sun arrives in the northeast | and also when the sun arrives in the southeast. In this manner | it will be a good year and also | it will be a good winter. Thus Ma·'sɛɛ·wi and Uyu·'-yɛ·wi | gave instructions in the beginning. This is all. |

War.

(Told by ko·'tʸɛ, 1921.)

(20) This I shall tell you next why long ago the people | around here were ready to fight the nomadic tribes. Some | men were brave in fighting and they were also not at all afraid | to die. Therefore a man would sometimes kill a Navaho. | He would take him and scalp him and then this would be an op'i. Thus (25) they made the op'i and therefore he was named op'i. (1) He was a man who was very 330
brave in fighting and also he never ran away | from a fight. And this man was very brave in fighting and therefore he was an op'i. | And also another man who was brave would help him. | He was his brother, just like Ma·'sɛɛ·wi and (5) Uyu·'yɛ·wi his brother. The two were brothers. Both took the dead Navaho | and scalped him. Thus long | ago they made two op'i, and because they fought for a while | there came to be more op'i. Therefore | they brought the scalps here to Laguna and they came here (10) every night to dance. They shouted, " U u u u " | on account of the scalps of the Navaho or Apache. Afterwards | they danced eight days on account of the scalp | and while they danced Ma·'sɛɛ·wi and Uyu·'yɛ·wi and their sister K'oo·'-ko | were in the middle. And there they danced the war dance. Thus long ago (15) the people were happy and danced. Because the Navaho | and the Apache would come to steal every day | and would kill (people) around here and because they would steal animals, | therefore the people would call for the help of the war chief. | Early in the morning he called the people to arise (20) and to look after the animals because always | at any time the Navaho and Apache would come. Therefore, | the herdsmen who take care of the sheep would always go | carrying weapons early in the morning. | Therefore always in the evening everyone would (25) lie down with his weapons

alongside. Thus long ago the people and the Navaho and | Apache were afraid of one another, and therefore the men were always | running. | They taught them to run and how to run very fast (1)
331 and, therefore, also he always had arrows | and bow in readiness. For when | the Navaho and Apache were walking about he would make ready his | arrows and his bow. Behold, one time here in the southwest (5) they were attacked at that time by the Apache. They had a ceremony here in Laguna | and then with their dresses they ran after them. | The Apache ran away westward. In the southwest they overtook them and they were killed. | Therefore they were very much afraid of the people up here in Laguna. | Therefore they never attacked again (10) the Laguna and fought with them the Navaho and Apache. | The Laguna people were very courageous and all | the men sang songs. Thus long ago | the people were very courageous. |

And also a man who is op'i, one who belongs to the op'i (15) stays for four nights or eight nights in the estufa all night. | The men sing and also | the young men. Whoever is brave they always make them op'i. | Therefore the people will always dance. After eight days they are ready | to dance. Then first the aunts of the op'i (20) give him food and afterwards they sing songs | and they go into the estufa. When they are inside | they sit down all around. Then they smoke with a quill cigarette. | They all smoke and after they have smoked with corn husks | and tobacco, then they make themselves ready (25) and they will dance. Thus do those who belong to the op'i, and also the | young men who are very brave are made op'i. Thus |
332 long ago people lived and danced. Therefore (1) in the morning long ago they send out the op'i. First the ko'rainα | shaman with his reed whistle takes out the op'i. | He must not talk. The ko'rainα shaman goes ahead | blowing the flute for them. Thus the op'i (5) is sent out in the morning. When they are ready | the eight op'i danced always in two places. | They danced there on the west side and they also | danced here on the east side. Therefore the eight op'i did thus. | Thus the old men danced. |

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(10) Long ago the people of olden times and the Navaho and the Apache attacked each other at night, | because the Navaho would steal things, animals and also | property and in the same way the Apache would steal things. | Therefore the people of olden times fought the Navaho and the Apache around here. | The herders would take care of the sheep and many times (15) at day or night they would

get there and would take away from them | sheep and cattle, namely those who belong to the Navaho and those who belong to the Apache. Then the herders | would bring information. First they would tell the head | war chief, when the Navaho had stolen | sheep and cattle, and the head war chief (20) would announce to the town that they should pursue the Navaho and Apache. Any time, | no matter if it were at night, the brave men would go in pursuit of the | Navaho and Apache until they caught up with them. | That far they pursued them. The Laguna men were very brave | and therefore they would always overtake the Navaho (25) and Apache, and also the Laguna men would run very fast. | Therefore they took back all the sheep (1) and 333
horses and cattle and for this reason a long time they fought with the Navaho and Apache, | and the Laguna men also overtook the Navaho and Apache. | Long ago they were not allowed to eat first (before they started) and also they were not | allowed to drink water. They would always overtake the (5) Navaho and the Apache and then they would fight until they would run away. | That long they would fight. Then the Navaho ran away and | then they took back all the sheep and cattle and the horses. If | somebody was hit by an arrow, they ordered a man to take him back, but | the Navaho were killed and the Apache were killed. (10)They would catch them and kill them. Thus long ago the brave people | could endure thirst and hunger. Therefore | they must wait and must not eat. | They must wait and must not drink. In this way the people of olden times | fought with the Navaho and Apache until they captured them, (15) and took away from them the property. Thus | long ago fought the men of olden times because the Navaho and the Apache | did only this kind of work. They would steal anything, such as animals, | for they had no fields to work. Therefore | they wanted to give things to their wives and their children (20) so that they might give them to eat, and therefore the | nomadic tribes would always steal. Thus those | who belong to the Navaho were living on the mountain sides. They themselves did no | work and therefore they would steal, and for this reason | the Laguna people would fight with the Navaho and Apache. Sometimes (25) they fought at night and sometimes they fought in the daytime | until one ran away. That long they fought. The Laguna men | had shields and the others, the Navaho, also had shields (1) because they always fought. They 334
would jump in all directions. | They also had different kinds of hats, of wildcat skin | and coyote skin, skunk skin, bear skin, mountain-lion skin, | wolf skin. They had hats made of these skins and they also had very ugly (5) paintings on their faces. Therefore they were very ugly | when they fought. Thus the old men fought, | the Navaho

and Laguna ; the Zuñi and the Santo Domingo and the Acoma and all the others | helped the Laguna fighting. And sometimes a few | would assemble and would help the Laguna. When (10) a Navaho is killed they always take his scalp | and after the fighting they carry home the scalp. | Thus the people of olden times fought the Navaho | and Apache. |

Ancient customs.

(Told by tʸai 'tsi, 1920.)

Long ago the old people performed k'a·'ts'inɑ dances (there), and they performed na·'wic (15) dances. There they brought eggs and green corn and melons, | and they would give to the children green corn, and they were happy. | It was good. I would eat melons and eggs brought by | my friend, the k'a·'ts'inɑ. Then he went home there, and they | were happy and ate. Therefore the children were happy, (20) and therefore they never cried and they were (nicely) | happy. They were growing with this on account of the k'a·'ts'inɑ. And then, | verily, a girl would grow up nicely. She would sing, and then she would | grind corn, and then she herself would work thus. They were always very good girls. | Their thoughts were always good. Therefore (25) she herself worked. She would learn from her mother, and for that reason | she was always happy every day and
335 she worked singing. Then (1) she made wafer-bread and her mother gave her there something good. Then | she gave her good things to eat, for she worked on account of the k'a·'ts'inɑ. | It was good. She knew how to work and then it was good. A long time ago | the old people would tell their grandchildren what was good, and then (5) they remembered well what was ordered by the old people. Their grandparents | knew well about it. And then verily all the time she thought about work while | she was growing. |

At that time the people always danced well the k'a·'ts'inɑ dances, the | hɛ·'mic k'a·'ts'inɑ and another one koa'ct'ot·cu, and another one, tc'a'kwɪna, and k'a'ya·'a, (10) and cto·ro'ka, and tsɑiyɛ·'tʸuits'icʸɛ, and koa'peauts k'a·'ts'inɑ, and | wa·'yuc (duck) k'a·'ts'inɑ, and mo·ts'i k'a·'ts'inɑ, and hɛ·'i'yɑ' k'a·'ts'inɑ, and | na·'wic k'a·'ts'inɑ ; that many k'a·'ts'inɑ were there. At that time it was | always raining, and therefore the children were happy on account of it. | Our mother, I·'atʸik'u made them happy, and (15) therefore it was good, and therefore also Yellow-Woman, | Blue-Woman, Red-Woman, White-Woman, her daughters | (were complete) had learned how to act properly. And then next, on account of this, she made for them

| turquoise metates, and mullers she made for her daughters; and | therefore they grind and sing well. And therefore the k'o·'ɒict'a'-yɑ (20) and the k'a·'ts'inɑ and the Storm Clouds gave them good things. | They gave them food. They were happy, and they will sing and | they will grind, and then it is good. And therefore the whole of mankind | I look after (?). Thus it is. I remember that our mother I·'aɪ̯ik'ᵘ | begot us, and therefore she carefully guards us here. We are mindful (25) of our mother, of what she ordered us to do in order to be good. Not | in vain, indeed, our Father God knows it. Both | made the people and created their children, both (he and) our mother (1) Ts'ɪtc'tc'ina·'k'o (Thought-Woman). They two did good 336
work. Therefore we live here | (still) long ago in the beginning they did thus.... |

It is good. This song [1] gave me my mother | and this prayer, it is good. From here on I shall sing when I grind, and with this (5) I shall eat. Every morning I shall grind. Thus | our mother ordered us. Never is this in vain, as long as the sun shines. | The children will know it. It is very good, when the children | know it. Thus I taught my daughter, but there are no more | old men and old women who know about it. They are already all (10) gone. They are already dead, long ago. My mother and my father knew about it. | They told me and therefore I know. I know very much | and you will also tell your children something good. They will know what is right. | Therefore they will remember. The old men's and the old women's | orders will be remembered by them. Then it is good. Then (15) the children will be obedient. They will be kind to their grandparents. Then they will remain the same | and the ceremonial things will not be forgotten. They will obey what is good. |

Speeches Delivered in Church on Sept. 19, 1921 on St. Joseph's Day.

The governor said in the church yesterday morning, | " Enough, my people. Today I shall talk to you for a while (20) what I have to say, " said he. " Today we come here | again to the feast of San José, thus is his name, " | said he. " It is good thus, thank you, that we see one another again in good health | up here in Laguna. It is good today that we | remember again the old ways for his (San José's) sake. You came here from all around. (1) Therefore it is nice 337
that we see one another today. Now go | ahead. Let us be happy.

1. See p. 214.

You will take San José, | all those who are honest will carry him and you will pray to him | where his father God is above (5) in heaven. Indeed he is his father. | Long ago he did everything that (God) wanted him to do. | He took care of God's and Maria's child here in this world where he was born. | Therefore this feast will be celebrated this month. | On the 15th day it will be celebrated. (10) Therefore we shall be happy and those who are honest will carry him | and you will pray afterwards. You will | ask for future good health | and that the stock will be well and that our property will be plentiful | and that we shall have a good winter and that the new year (15) will be good again in the future. Thus I want you to do, | my people, all of you who are Catholic and Christian. | Thus you will do, my people. Now go ahead | and prepare yourselves. Carry out San José, God's child. Now | my people be good. You will carry him. Thus (20) I advise you." |

Then on his part the one next to the governor (the teniente) spoke. " That is the way indeed. | You will do so, my people, | as the governor has already told you. That is as much as I | say to you my people. Go ahead and get (25) ready and carry out San José. Thus it is. Go ahead." |

Next the war captain spoke. " Indeed, that is the way | how you
338 will act, my people, as (1) already spoke to you first my chief, the governor, and the teniente. | That much I shall say. Now go ahead." |

Then in his turn the fiscal spoke. " That is the way you will do, | my people, indeed, honest! He was the only one, God's child (5) who long ago obeyed his father. Therefore | the great festival is made in this manner and | it will be made in this world as long as people will live, | they will make this festival on the 15th of this month | when the corn ripens. Thus far (10) I shall speak, my people. Now go ahead, take him out and we'll be happy. You will carry him." Thus said the fiscal. |

Prayers.

(Recited by KO·'TʸE.)

339 WHEAT PLANTER'S PRAYER (1921).

(1) When first I come to my field I put sacred cornmeal and | pollen and deer meat and broken bread and broken wafer-bread | in the middle of my field and when I reach there I pray. | I say, — " Take this, mother, father, k'o·'pict'a'yα (5) and k'a·'ts'inα and I·'aTʸik'u,

take this food and my field food, | take it. With this mixed offering you will make sprout all kinds | of plants and also you who belong to the Storm Clouds and | you who belong to the kʿoˑˈpictʿaˈyα, you will take all this food together. When | you take this food, then it must first rain on my field. (10) Therefore they will soon begin to sprout and | all the different plants will come out. | Therefore all you kʿoˑˈpictʿaˈyα will take the food | and you will be grateful for it. Thus it will be." |

Corn Planter's Prayer (1921).

(15) " Mother, Father, you who belong to the kʿoˑˈpictʿaˈyα, you who belong to the kʿaˑˈts'inα, | you who belong to the Storm Clouds, you will help me. I am ready | to put down yellow corn and also | blue corn and red corn and white corn and all | kinds of corn. I am going to plant today. Therefore (20) you will help me and you will make my work light. | You will not make it heavy | and also you will make the field not hard. You will make it soft. | Thus I wish. " |

Prayer for the Dead (1919). 340

(1) The shaman is exorcising inside. The man is now dead. | Maybe he has gone northward beyond to the end. Then he says, |

" Oh take your child from here to heaven | with these prayer-sticks, with the cross, take him. " |

(5) His father and his mother in their house do not | make any noise around the room. Thus will it be (?). |

Prayer (1919).

Take this, kʿoˑˈpictʿaˈyα, all these varied | prayer-sticks, the yellow, blue, red and white one. With these (10) you will help me. It will rain, mother and father and | kʿoˑˈpictʿaˈyα and kʿaˑˈts'inα and Iˑˈaᵀʸikʿᵘ. I wish that | the people may become well with this, and that | with this the live stock may increase and that with this the crops may increase this year, | father, mother. For this I ask you. Thus it will be. Take (15) these prayer-sticks. Take all, kʿaˑˈts'inα and kʿoˑˈpictʿayα | and mother and Iˑˈaᵀʸikʿᵘ. Take the prayer-sticks. With these | you will help me. Thus it is. This is my name. | I wish for good life and crops and clothing and beads and | game and for your rain storms. This I wish, father and mother, (20) I, whose name is Koˑˈᵀʸɛ. Please, father and mother, | help me. This I wish. Thus far.

Prayer (1920).

341 This pollen, o kʿo·'pictʿa'yα, take this life and for this (1) give me everything for my children, | that my children and all the people may be well.

Come here, kʿo·'pictʿa'yα, and also Storm Clouds, Father | God, take this life. You will make rain. That is all. |

Prayer (1920).

(5) Father Ï'tcʿtsʿitʸi, take this life and you, Mother | Nau'tsʿitʸʿi and Father, also give us | this food. |

Prayer of Shaman when Setting up the Altar (1920).

This is done, I·'atʸikʿu and Altar. This night you will | sit up for the whole country and (all) animals, people and plants; (10) for their sake you will sit up here. One night you will | sit up. You will help me with your songs and prayers. | Our mother who stays under the place of emergence, for their sake | you will help me. With this for one night | I shall pray. May I receive (what I ask for). Therefore (15) from here on (forward) this year will be good and this winter will be good. | Therefore, I·'atʸikʿu, and Altar here you will sit up. | Thus there will be peace. |

Songs.

(Sung by Tʸai'Tsi, 1920.)

342 ### Grinding Song of the Water Clan.

In the middle in the South the people were coming up here. |
There lived Remembering-Prayer-Sticks' people. Here up in Laguna | there they lived. |

| : At the Ceremonial Dance Place sits the I·'atʸikʿu. |
(5) Behold it looks nice at Laguna.
Behold it looks nice in Kowa·'sayaα : |

Grinding Song of the Parrot Clan.

(10) How, how will they come from the north?
With the I·'atʸikʿu. |

With the storm clouds they will come. |

(Remark of informant : " That is the song of the Parrot Clan. These are the Parrot | people. ")

Grinding Song of the Water Clan.

(It was impossible to obtain a translation of this song.)

(1) Remark of informant : Long ago her mother had to sing 343
(with) this song and | therefore she had to grind with this. — The Corn people | also have a song. The song is very good, and it is refused. (I refuse to tell it.)

Songs of a Shaman.

(Sung by KO·'TʸE, first song 1919, second and third 1920.)

(These are the three first songs with which the shaman opens the ceremonials. It is not certain that the same songs are used in all ceremonials. The language differs so much from the ordinary language that they are all but untranslatable. I give the translation as given to me in the exact order of the Indian words).

First Song of Shaman.

(7) Inside of the house | I am a shaman | I | i·'ya TʸikʿU | when it sits | in front (8) below | we sit | above | I | I | Hacomaina·'k'o (9) K'apo·na·'k'o | Waamina·'k'o | Co·tcʿumina·'k'o | you are sitting | above. |

(10) We sit down | I wonder | now | what are you thinking | now you above | sit | above (11) therefore | thus | domestic animals | people | for their sake | ready (12) above | we sit | above. |

Second Song of Shaman.

Cia·yaa·wE· cia·yaa·wE· ya·e a hawe'.

(14) You | woman | corn | yellow | you are sitting | up | I wonder (15) what | you think. | Ready | above | you are | sitting | up. | Therefore (16) that | land | domesticated animals | for their sake | ready | up (17) you sit. |

Third Song of Shaman.

CiEawE·' ciaawE·' ciEawE·' ciiEawE·' a·wE·'.

(19) In the north | is | my field. | The Cornstalk-Girl | up (20)

when she sprouts | up | when she sprouts | a little | up | moving, |
344 from there | up (1) flower-buds | tassels | an ear of corn | she becomes. | From there | up (2) moving | corn | she becomes. | From there | on top | eagle (3) feathers | the white tip of the husk | becomes. | With this | with that | ripe corn (4) it becomes. With this | o | grandmothers, | o | grandfathers, | o | mothers, (5) o | fathers, | o | maternal uncles. |

Song for the Harvest Festival.

(Recorded as chorus song 1921.)

First sung September 19, 1902.

Up north at the place of emergence we came out. Up north at the place of emergence | we came out. I Chief-Remembering-Prayer-Sticks and my people | went. A'ya ha·wiayɛ' wia hi'a wina·'yɛ. Thus | I say, a·nomɑ'. |

(10) Chorus : They went to the middle south from the northwest ahead southward. | They were racing Remembering-Prayer-Stick's and my people, when they came out | and went there and here still they lived. Ha·'ya'haia' ha·'ya' | haia·' aya·'wiaɛyɛ' ha'winɑ ayeɛ' winayɛ' wiyayɛ'.

Dance Song.

(Hunter's Song)

(Recorded 1921.)

Whither, young man, are you going? (15) Here from the south to my hunting ground I walk. Thus I say, a·'nomɑ' | a hɪnɑ'ai'na·e a haaiya' ɛ' ayaa' wi'ayɛ wi'ahiya a·ya wina·'ya. | Thus I say, a·'nomɑ'· | Chorus : ya·'na ai hʸu'. I also a youth, I shall catch deer, | game. I shall be happy. I shall sing, o'ua e·lo haia wiya (20) yahai aya wina·ya a· a a ha·ai a·haha' haa hai aa ha haa ha haa | hai aaai a· a a ha haa hai·yi yi hiyii hiyi hiyi hiyi hi. Thus, | behold, I sing. I also being a youth, haia wiya haii aa haii a haa hai hiyihi e·lo aiyi aiyi miye a elo yaa wiya wiya· yɛ' ho·'onʸa | wina aiyeɛ' wiyayɛ'.

ABSTRACTS

General Character of Tales.

The style of the best-recorded stories is very discursive. All the formal elements of ordinary life are faithfully reproduced. The formal greetings and departures, the details of every procedure, like the entry into a house by first climbing up the ladder, then entering through the door, announcing the arrival and climbing down the ladder are told with every circumstance. Furthermore the accuracy of localization which characterizes the every day language adds to the punctiliousness of description. With every movement or position the six directions are minutely noted, north, east, south or west, up, down. Repeated actions like the sacrifice of prayer-sticks are told each time in detail. When the same incident happens to a number of persons, it is told everytime with the same detail. The Laguna tales share this feature with almost all primitive narratives. Four being the characteristic number of the tribe, fourfold repetition is exceedingly common.

The tales may be divided into two groups: ceremonial tales and animal tales. Although the latter group reflect the general conditions of pueblo life they are less characteristic then the former. Incidents and make-up agree with the animal stories from other parts of North America. Furthermore many European stories have been embodied in this group; examples in our series are the story of Coyote and Fox, which belongs to a cycle widely distributed in Spanish America; and Coyote and Frog, the well-known theme of the race between a slow and a swift animal.

The ceremonial stories include the origin myth (pp. 1-56) and many separate tales. We have not succeeded in obtaining the origin myth, as a whole and I do not feel certain that it exists as a definite sequence. The outlines stand out clearly, but it seems likely, that here and there incidents may be added that have no definite position in the sequence.

There are a few prominent types of stories : the girls who refuse to marry and who are punished by Sun-Youth ; (pp. 82-102) ; the women who are abducted by kachinas or animals (pp. 102-127) ; the gambler who overcomes and kills visitors (pp. 76-82) ; and witch stories (pp. 56-76,130-140). A large part of these stories is taken up with detailed descriptions of ceremonialism, particularly when hunt-

ing, cures, or meeting the kachinas are referred to (pp. 36, 63 et seq., 71, 75, 153). I am under the impression that the telling of the details of ceremonials is one of the most important sources of enjoyment in Laguna story telling.

A number of typical individuals and incidents occur in a great many stories. I enumerate the most important ones :

Yellow-Woman, Blue-Woman, Red-Woman, White-Woman ; four sisters (pp. 82, 91 et seq.), their father Chief-Remembering-Prayer-sticks and their mother Mɛ·'rina·'k'o (p. 83) or K'apo·'na·'k'o (p. 91). Generically the girl heroes of all stories are called Yellow-Woman (pp. 22, 33, 35, 89-140); the others occur only when four sisters are mentioned. The husband (pp. 122, 127, 130) of one of them is Arrow-Youth. Sometimes K'apo·'na·'k'o is the mother of Sun-Youth who abducts the girls (pp. 87, 99).

Spider-Woman is the constant helper of persons in trouble. She lives at the south side of a snakeweed in an underground house. The entrance looks small but if a person steps on it, entrance and house become large (pp. 59, 77, 88, 91, 98, 103, 105, 112, et seq., 124, 137, 143, 146, 162, Gunn, pp. 139, 144). She is given venison or rabbits in recompense for her help (pp. 105, 137). In some cases her good-will is obtained by help given to her grandson who is catching snowbirds which he fears and of which he cannot catch more than one at a time (p. 112, Gunn, p. 122). The spider helps often by letting people down from a high cliff by means of her web. As long as the people are in the web they must keep their eyes closed (pp. 105, 117, 162) . Spider has the knowledge of all kinds of medicine and with it she helps the people to overcome monsters or to take revenge. She can shorten distances.

Squirrel plays a similar role. She helps Awl-Man out of a crevice (p. 25) and rescues the youth who has been put on a rock ledge by the witches (p. 133).

Arrow-Youth's friend is the Great Star who tells him that his wife has been abducted and that, therefore, he will be unsuccessful in hunting (pp. 56, 123).

Persons appear in dreams and tell the dreamer of events that have happened and give them advice (pp. 56, 123, 181).

Badger-Old-Man is the shaman who revives the dead (p. 58). He carries medicine on his back, covers the body with cloth, chews his medicine and blows on the body from north, west, south, and east (p. 163). Gunn (p. 151) tells the same of Thought-Woman.

The entrance to the house of a supernatural being is often guarded by an animal. The Gambler has a goose (p. 78), another one a crane

(Gunn, p. 164), the kopot a turkey (Gunn, p. 118), the kachina a toad (Gunn, p. 180). Wild animals guard the house of Flint-Wing (p. 113) and of Buffalo (p. 124).

The dangerous kachina who abduct women or gamble give to their victims cornmeal mixed with blood that drips down upon it (p. 76, Gunn, p. 128).

The abduction of women generally happens when they go to draw water. They refuse to be taken away, because they do not know what to do with the jar for drawing water. Then they are threatened with death and compelled to place the jar on the ground upside down. Their disappearance is discovered when the upturned jar is found (pp. 102, 104, 111, 118, 122).

The abductor puts her into a hollow reed arrow and shoots her in it to his house (p. 102, also Gunn, p. 180); or he rolls a ring which catches her and takes her along (p. 104); or he carries her away (pp. 111, 118, 122). Sun-Youth entices them away by his beautiful butterfly which the girls try to catch in order to copy the design of its wings on their baskets (pp. 86, 89, 95, also, Gunn, p. 179) and sends them back guided by his butterfly (p. 89). In another version he places them in the rainbow which he turns four times and with them he sends his butterfly (p. 101).

Often the task of the abducted women is to grind a great quantity of corn of different colors in four rooms, blue, in the west room, red in the south room, yellow in the north room, and many colored (or white) in the east room (p. 100, Gunn, p. 143).

In one story an additional test is required: to obtain water from the white (yellow spring, p. 106) lake which is at the north border of the world near k'awɛ'cʏʊmα (ko-wais-tchum-ni) Mountain, and from the blue spring which is at the east border of the world, at k'tcx'nα (ku-chunna) Mountain (Gunn, p. 145 et seq.).

In another test to which the young women are subjected, they must undress completely when grinding corn. Then bees, ants and other stinging insects are let loose to kill them (pp. 88, 91, 99). Gunn tells a similar story of a youth who is to be stung by bees and bitten by bears that are kept in a room. (Gunn, p. 163; see also Sia, p. 44).

Other tests that occur in our stories are guessing the contents of bags that hang on the walls of the house. They contain constellations (p. 80, Gunn, p. 131). In the story of Flint-Wing there is a test of freezing, of cutting down mountains with a rabbit stick, and of burning on a pyre (pp. 115 et seq. Gunn, p. 123). I presume the incident in Gunn's story of the Firebrand-Youth who is covered with leaves to warm him (Gunn, p. 163) is a misunderstood version of the sweat-house test (Sia, p. 44).

When a lost or dead person is being revived nobody is allowed to cry, else he will be lost forever (p. 58, Gunn, p. 132).

A frequent incident is the creation of a fly from cuticle rubbed from the leg (pp. 11, 119, Gunn, p. 151). Here belongs also the creation of a dragonfly from a corn stalk (p. 148), and the transformation of the scabs of Salt-Woman which become salt (p. 17).

The "drowning place" in a lake occurs in the tale of the Girl and the Turkeys (p. 179), and in the tale of Old-Woman kʸ'ɛ·'pe (Gunn, p. 134, see also p. 265). It is assumed that there is a hole in the center of every lake leading evidently to the lower world. A ball of pollen rolled over the water leads to it and the suicide disappears in the drowning place. The twin heroes reach the sun by passing through a hole in the center of a river (Sia, p. 43). I suspect that the famous story of the sacrifice of a youth and a maiden in the pond near Taos, the water of which rises and falls, may be related to this idea.

People are enticed to visit the place of supernatural beings by persons that take the form of animals. A coyote lures a chief's son to follow him and appears then as Coyote-Youth (p. 184).

On account of the great number of these formal elements which occur in many combinations most of the tales are very uniform in details as well as in plot. I presume the witch tales, of which very few only have been recorded, differ in character, but would again show much uniformity among themselves.

There are very few tales with endings explaining the origin of natural phenomena or of characteristics of animals. The greatest number are found in the story of Yellow-Woman and the Turkeys. The origin of the wild turkeys on Mt. Taylor is here accounted for. The white on their wings is due to the foam that touched them (p. 180). A similar incident occurs in the origin story of Sia (Sia, p. 36). The provisions of Yellow-Woman become mosquitoes and gnats (p. 179); her manta, butterflies (p. 180). It is however, not stated that this is the origin of these insects. In the migration tale the origin of many rocks and hills is accounted for (pp. 27, 69, perhaps also 19).

On the other hand the origin of ceremonials is one of the most common themes of tales, either definitely expressed (pp. 28,38), or implied (pp. 70 et seq.).

Origin Legend.

The Origin Legend of Laguna, as recorded in the texts, consists of fragments only. The most coherent account was given by José

(ʇsiwemɑ) sacristan and at the same time Storm Cloud shaman (ci'wanɑ tc'aia·'nʸi), who very reluctantly gave me an account of the beginning of the origin story. His story tallies fairly well with the account given by Gʸi·'mi (page 7). Other accounts that may be used are found in Dr. Elsie Clews Parsons' "Notes on Ceremonialism, Laguna;"[1] "Laguna Genealogies;"[2] "The Antelope Clan in Keresan Customs and Myths;"[3] and in John M. Gunn's "Schat-chen."[4] Some of the incidents of the tale as recorded from Laguna can be understood only in the light of the fuller account from Sia given by Matilda Coxe Stevenson.[5] Some information may also be obtained from F. Noël Dumarest, "Notes on Cochiti,"[6] edited by Dr. Elsie Clews Parsons. Additional material was obtained by Dr. Ruth Fulton Benedict at Cochiti which is still in manuscript but which she very kindly placed at my disposal.

The most prominent feature of the Laguna account is the transformation of the two creator sisters Nau'ts'itʸ'i and Ï'tc'ts'itʸ'i into a sister and brother. All my informants, José, ko·'ʇʸɛ, Pedro, and Gʸi·'mi agreed in regard to this statement. In Mrs. Marmon's Laguna account, given by Dr. Parsons (APAMNH 19 : 114) they appear as sisters but this is the only record of this type from Laguna. In all the other versions Ï'tc'ts'itʸ'i appears as a man. Undoubtedly this is a new development due to Catholic influence. Ï'tc'ts'itʸ'i is now the father of the Whites. In Sia the creators are women and this conforms to the general pueblo form of thought. It is also important to note that in the Laguna texts Nau'ts'itʸ'i and I'tc'ts' itʸ'i call each other Gaau'na; a word presumably related to ĸaau', sister, woman speaking.

I give here, first the accounts without text obtained from José and Pedro.

(*José, 1919.*)

In the beginning Thought-Woman lived in the lower world. There was nothing but water except a small island in the middle. Indians and Mexicans and Whites were created there. Thought-Woman looked like a man (k'oi·t'ɑ). She was called Thought-Woman because her thoughts were always carried into action.

1. Anthropological Papers of A. M. N. H., Vol. XIX, Pt. 4, pp. 97, 114, 115.
2. *Ibid.* Pt. 5, pp. 234, 235.
3. Man, 1917, No. 131.
4. Schat-chen. Albuquerque 1917, pp. 109-119, 134-146.
5. 11th Annual Report Bureau of Ethnology, Washington 1894, pp. 26-67.
6. Memoirs American Anthropological Association. Vol. VI, pp. 212 et seq.

When the people came out of the Place of Emergence everything was dark, only the water was filled with a little light. Then Thought-Woman made the sun come out at the north, then the west, then the south and finally the east. Then she said, "Now everything is ready." Then the people came out of the Place of Emergence. They went to the west, east, north and south corners. For that reason there are people all over the world. There are four worlds.... (He refused to continue.)

(*José, 1919.*)

In the beginning Our Mother Nau'ts'it^{y}'i lived in the lower world in midst of the waters. She went to the middle of the south. When she had arrived there Thought-Woman (Ts'ɪts'tc'i·'na·'k'o) appeared in the northwest corner. She asked Our Mother Nau'ts'it^{y}'i, "Are you there?" She replied, "I am here." Thought-Woman asked her, "Who is going to create?" Then two spiders (ʇsia·'ci) appeared. Our Mother called them. They went to the middle north, to the middle west, to the middle south, and to the middle east. Then they came back to Nau'ts'it^{y}'i who was sitting on a small piece of land in midst of the waters. When the spiders returned Nau'ts'it^{y}'i told them to create people. Nau'ts'it^{y}'i had a long fishtail and a body like that of a human being. She went to Waa·cpacα'k'α, in the southeast corner, to Old Fire-Woman (K'apai'k'ï k'o·'^{y}α) who cut off her tail. The tail was taken to the North Mountain (K'awɛ·'cT^{y}ʊmα), to the West Mountain (Ts'pɪ'nα), then to the South Mountain (ʇau'T^{y}u'mα), then to the East Mountain (K'ʇcα'nα), and to the Mountain Below (Tc'iɛ·'tc'anα), then to the Mountain Above (K'oa·'T^{y}ʊmï). Now everything was ready. Our Mother Nau'ts'it^{y}'i was living in the White World in the White Water. She travelled all around it from north to west, south and east. Above this world was the Red World. Above it the Blue World and still further above the Yellow World. Our Mother came up through the four worlds. When she reached the top in the middle of our world she created man. Thought-Woman made the Place of Emergence (cip'a'p^{uc}). When the people came out they walked from the Place of Emergence down hill. Then Thought-Woman asked the Kurena (kor$_{ɛ}$·'nα) shamans to make a prayer stick of spruce (ha·'k'ak') with notches on each side. She put it up and the people climbed up to our world, as on a ladder. The Kurena shamans came with Our Mother and for that reason their head man is called ci'k'ani. After they had come up they left the Place of Emergence and they travelled. They

called their camping places pʿa·ʹimɑ.[1] They brought along all kinds of food. Storm Clouds and game came with them. When they left the Place of Emergence Our Mother stretched out her arm with bent elbow and told the people to stop at the place where her elbow rested. There they built White-House. The shamans sang and danced.

After they had been living in White-House for a time discussions arose among them. At one time the son of the Giantess (ckʿoʹyo) who was called Pʾaʹcayanʸi arrived from the north-west. He was accompanied by the Mountain-Lion-Man (moʻʹkʾaitc hɑʹtcʿtsɛ). When he arrived he said to the people, "Are you here?"—"Yes," they said. He said, "Our Mother, Nauʹtsʿitᵛʿi, sent me here to practise the art of the shamans." However, he lied. Then the cïtsʿ Maʻʹsɛɛ·wi said, "If that is so, go ahead." Pʾaʹcayanʸi replied, "Now I shall do what my Mother Nauʹtsʿitᵛʿi told me to do." Then the War Captains (tsaʻʹtʸᶜᵃᵘ hoʻʹtcʿanʸi) shouted, "Pʾaʹcayanʸi is going to practise shamanism tonight." They ordered the people to wash their heads and to come to the assembly house. In the evening the people were ready. Then the cïtsʿ Maʻʹsɛɛ·wi and the War Captains entered, followed by Pʾaʹcayanʸi. He took his flint knife and stabbed the north side of the house. Immediately water rushed out of it. Then he stabbed the west wall and a bear came out. The War Captain said, "It is good what you are doing. Now be brave. Continue." The War Captain blew on Pʾaʹcayanʸi's heart, holding his hands in front of it. Then the cïtsʿ Maʻʹsɛɛ·wi stretched out his hand on which was seen a grain of yellow corn which he had taken out of Pʾaʹcayanʸi's heart. He thanked Pʾaʹcayanʸi and asked him to continue. Pʾaʹcayanʸi' went around the house once more and the War Captain blew upon his heart a second time. Then he took out a stone which lay on his hand. Then the cïtsʿ Maʻʹsɛɛ·wi said, "This grain of corn is good. The stone is bad. The stone shows that Pʾaʹcayanʸi is lying." Then the War Captain called all the shamans to assemble. He said, "Mothers and fathers, what is going to happen? What are you going to choose? Are you going to follow Our Mother Nauʹtsʿitᵛʿi's shamans or are you going to follow the ways of Pʾaʹcayanʸi?" Then all the shamans said they would accept Pʾaʹcayanʸi's teachings. This was the cause of great trouble because Our Mother became angry; for they had not obeyed her commands. For a long time there was a drought and they had nothing to eat...

1. This word is not used for ordinary camping places.

(*Pedro, 1919.*[1])

In the beginning Nau'ts'it^{y}'i and Ï'tc'ts'it^{y}'i were inside of a ball which was drifting about on the waters. Finally the waters disappeared. Then Nau'ts'it^{y}'i and Ï'tc'ts'it^{y}'i discussed what to do and they decided to create man. They made four persons out of mud. They covered the forms with buffalo robes and sat down for a little while, first on the north side, then the west, then the south, and then the east. They shook the skin and the forms came to life.

Then they called their sister Thought-Woman who sat down by the side of Co·'tcuminak'o and opposite Nau'ts'it^{y}'i. Nau'ts'it^{y}'i asked her to name everything that they had created. She sang four songs and then she gave names to the Indian corn, wheat, cotton, and fruit (k'ᴘɛ·'wiwats'ic^{y}ɛ). She sang four more songs and then she named peaches, apples, pears, and cherries. Again she sang four songs and she named grapes, watermelons, melons, and squash. She sang four more songs and named beans, beets, potatoes, and carrots.

Then Co·'tcuminak'o asked Thought-Woman to go with her to the other side to their sister Nau'ts'it^{y}'i who was in the southeast corner. They went and there they saw all the trees which had no names. They decided to go to Ï'tc'ts'it^{y}'i and to ask him to name the trees and the game because they belonged to him. They went to see him and he gave names to the trees and he gave the languages to all the different people.

After this Ï'tc'ts'it^{y}'i invited Nau'ts'it^{y}'i and her people to a feast. Then in return Nau'ts'it^{y}'i invited Ï'tc'ts'it^{y}'i and her people to a feast which was to take place after four days. Nau'ts'it^{y}'i's people planted Indian corn. After four days it was ripe. The stalk had four ears. Nau'ts'it^{y}'i boiled these and broke them up and gave them to Ï'tc'ts'it^{y}'i and his people. The corn was sufficient for all of them and they ate.[2]

After they had eaten Ï'tc'ts'it^{y}'i and Nau'ts'it^{y}'i discussed who was the more powerful and Ï'tc'ts'it^{y}'i claimed that he had the greater power. She replied, "I do not know whether that is so, I have as much power as you have." They quarreled about this and finally Nau'ts'it^{y}'i said, "Let us try who has more power." They climbed a hill and decided that the one upon whom the sun would shine first in the

1. Pedro Martín used to live in Isleta. On the whole his versions agree with other Laguna versions. Dr. Parsons points out that several incidents that he gives occur also in the Tanoan version from Isleta.

2. According to Dr. Parsons a similar incident occurs in the Tanoan Isleta version.

morning was more powerful than the other one. Ï'tc'ts'ity'i was tall and Nau'ts'ity'i was short. They stood side by side. Ï'tc'ts'ity'i thought that the sun would shine upon him first because he was tall, but suddenly Nau'ts'ity'i said, "The sun is shining upon me. I am more powerful than you are." Then Ï'tc'ts'ity'i looked at her. He saw that her face was shining.[1] They agreed to have another test. Quite a distance away from them stood a cottonwood tree. It was so thick that eight people could hardly span it. Ï'tc'ts'ity'i took his gun and he said, "It is my power that I can throw down this tree." He shot and the bark fell off from one side, but the tree remained standing. Then Nau'ts'ity'i said, "Now let me try. I am certain that I have more power than you have." She took her bow and arrow. Her bow was the rainbow and her arrow the lightning. She shot and a peal of thunder was heard. Her arrow uprooted the tree. Then Ï'tc'ts'ity'i became angry because he had been beaten.[2] They agreed that they would let their children run a race around the world. They were to start in the middle, and run towards the middle west and then south, east, and north around the world. Nau'ts'ity'i's children tied up their hair in the back of the head and started. They ran as fast as deer. When they arrived in the south, Ï'tc'ts'ity'i, by means of his magic power, caused it to be very hot and Nau'ts'ity'i's children almost died of thirst; but then Nau'ts'ity'i caused a rain to fall. They recuperated and continued winning. When the children of Ï'tc'ts'ity'i and of Nau'ts'ity'i reached the north she raised a thunder storm and the lightning killed the four runners of Ï'tc'ts'ity'i, while Nau'ts'ity'i's children arrived safely back in the middle.[3] The water began to rise and Ï'tc'ts'ity'i said, "Stop, sister, you are stronger than I am. Let us gather our children." They gathered the dead bodies. Weeds were in their hair and on their faces. Therefore the white people have beards. Then they brought them back to life. Then Ï'tc'ts'ity'i asked, "What shall I do with their hair? I cannot remove all the weeds." Nau'ts'ity'i replied, "Cut it off. Later on, when it grows, cut it again." That is the reason why the white people have short hair.

Then Ï'tc'ts'ity'i with his children went to the east. He said to his sister, "You stay here and go to the middle. Later on we are going to

1. Pedro said that he did not know why the sun shone first upon Nau'ts'ity'i. According to the Sia version recorded by Stevenson, she had caused a bird to throw a shadow upon Ï'tc'ts'ity'i 's face.

2. According to Dr. Parsons a similar incident occurs in Isleta.

3. This incident recalls the Isletan tale of the race around the world. See Albert S. Gatschet, A mythic tale of the Isleta Indians, Proc. American Philosoph. Soc., vol 29 (1891) pp. 208-218. It agrees, however, with Gyi'mi's Laguna account.

meet again. You will see my children and your children will be surprised to meet mine. When my children come back they will take the hunting grounds and the animals away from your children, for they always want to get more land." Nau'ts'it^{y}'i 's children scattered in the middle and they forgot their language. Therefore, there are many Indian languages now.

(*Pedro, 1919.*)

When they lived in White-House they had seven different kinds of shamans who worked to obtain food for the people and to cure disease. After many years they believed that they were more powerful than Nau'ts'it^{y}'i. They made fun of her and she heard it. Then she hid all the food and the rain. For five years the people were starving. They had no corn, no wheat, and no grass. After five years they killed their children and ate them. Then the Chief and the shamans assembled in the kiwa. They remained there day and night without eating. In the south wall there was a hole and every evening the humming bird came in through this hole. He always looked well but they did not know how he obtained food. Finally they asked him where he was obtaining food. He replied, "It is too difficult for you; I go to Nau'ts'it^{y}'i." They asked him, "Where is she?" He replied, "She is in the fourth world, below." And they asked, "How can we go there?" He said, "You will have to create a large fly (iwa·pa·'ct'). Tell Yellow-Woman to rub cuticle off from her knee and give it to you." Then they sent the War Captain to ask Yellow-Woman to rub cuticle off from her knee. She complied with his request and she gave a small ball to the War Chief. They put it into a new jar which was covered with buckskin. Soon something began to move inside. A buzzing sound was heard and when the jar was opened they found the fly...

(*Pedro, 1919.*)

The people came from White-House; the Zuñi, the Acoma and the Laguna. At night they were about to camp but some of the people who were masked, the kachina, wanted to go on. The Chief and the shamans gave their permission and they continued their journey westward. They travelled the whole night but they did not know where there were going. When day came they camped and at night they continued their travels. Thus they went on for four days. Finally they reached the large sandstone hill east of We·'nimaTse. At that time

the stone was still soft and their tracks may bee seen there up to this time. They passed through the gap and finally arrived in Wɛ·'nimaʇse. On their journey they crossed a river. The first of the party got across safely; then followed others who carried their children and bundles on their backs. In the middle of the river they suddenly sank down to the bottom and they did not reappear. The other people went on and arrived at a lake. There they stayed for five[1] years. Then they suddenly heard singing from under the water. They went to look and they found that these were their lost companions who were now living in another world. The people offered cornmeal, pollen, and prayer-sticks to them and asked them for food.

The people travelled on until some of them said that they were tired and they remained behind. One group stayed at Zuñi and made a village there. Others went on southward to the Salt Lake and they wanted to drink, but the water was too salt. They asked, "Where may we find water to drink? We are thirsty." Then Salt-Woman replied, "This is my flesh and my heart in this water. Here is good fresh water." Then the people went down. They say that in the middle of the lake there is a hill and on it there is fresh water. Ma·'sɛɛ·wi and Uyu·'yɛ·wi wanted to stay there near their grand-mother. The others agreed. Among these were Ts'i·'ts'ïnits, ʞo·'maiyauc, ct'oro·'ʞa, and K'o·'tc'inʸina·'k'o. Ma·'sɛɛ·wi and Uyu·'yɛ·wi established their house there.

Discussion.

From the various accounts the following general outline may be reconstructed. I shall indicate versions as follows :

The Emergence,	pages 1-5 of this volume
The Emergence	pages 5-7 of this volume
Ts'ɪts'tc'i·'na·'k'o,	pages 7-8 of this volume
Nau'ts'itʸc'i,	pages 8-9 of this volume
White-House,	page 9 of this volume
The Emergence	pages 9-11 of this volume
Creation Myth, José	page 221 of this volume
Creation Myth, José	page 222 of this volume
Creation Myth, Pedro	page 224 of this volume
Creation Myth, Pedro	page 226 of this volume
Creation Myth, Pedro	page 226 of this volume

John M. Gunn, Schat-chen (Quoted : Gunn).

1. According to Dr. Parsons the use of the number five indicates Isletan influence.

Elsie Clews Parsons, Notes on Ceremonialism at Laguna; Laguna Genealogies (Anthropological Papers of the Amer. Mus. Nat. Hist. Vol. XIX, parts 4 and 5, pp. 85-282. Quoted : Parsons *a*, *b*).

Ruth F. Benedict, Manuscript notes on Cochití. (Quoted : Benedict).

Matilda Coxe Stevenson, The Sia (11th Annual Report Bureau of Ethnology. Quoted: Sia).

F. Noël Dumarest, Notes on Cochiti, New Mexico, Edited by Elsie Clews Parsons (Memoirs of the Amer. Anthrop. Assoc. Vol. VI. Quoted : Dumarest).

Elizabeth de Huff, Taytay's Tales (Quoted, de Huff, *a*).

» » » , Taytay's Memories (Quoted, de Huff, *b*).

Lummis, Pueblo Tales (Quoted Lummis).

A few incidental notes have been added. They are marked " notes. "

(p. 9) There are four worlds under ours; first a yellow one, then a blue, then a red and last a white one. (p. 7) In the lowest, the white world there was nothing but water surrounding a small piece of land. Here lived Ts'ɪtsʻtcʻi·naˈ'k'o, the Thought-Woman who looked like a man. Whatever she thought was created. (9) A ball was drifting about on the waters. (pp. 9, 224) The waters fell and from the ball appeared Nau'tsʻitʸʻi and her brother Ï'tctsʻitʸʻi.

(Sia p. 26 and 27) Thought-Woman, the Spider, lives alone in the lower world. (Notwithstanding the ending in -nak'o, Spider is described as a man. In the Laguna version she is said to be like a man.) He draws a line of meal from north to south, crossed by another, from east to west. A parcel is placed in the northwest and northeast space. Thought-Woman sits down in the southwest space. She sings, the parcels shake and begin to sing. Two women appear from them, Ï'tcʻtsʻitʸʻi and Nau'tsʻitʸʻi, also people and animals until the creation is complete. There are so many that the country is crowded. There is no light. Ï'tcʻtsʻitʸʻi originates from the parcel to the east. She is the mother of the Indians; the other is the mother of other people. Spider divides the people into clans. (p. 28) Spider creates rain, clouds, lightning, thunder, and rainbow. These are sent to the six directions. At each direction point is a tree; spruce north, pine west, oak south, aspen east, cedar zenith, another variety of oak nadir. The names given to these trees are identical with those of the mountains given on p. 222. The beings sent to each direction had their homes in springs and they were placed in the middle world; there being three worlds, earth, middle region, and sky, apparently all in the under world. The Sia are ordered to smoke so that the smoke clouds serve as masks for the people of the middle world (this passage of the original is not clear). (p. 29) The people of the earth live in rock shelters.

(Sia p. 29) Nau'tsiʻtʸʻi is the elder and larger. Ï'tcʻtsʻitʸʻi is small, but wiser than her elder sister.

Besides these there were their sisters Coˈ'tcʻumina·'k'o, the creator and protector of animals, who superintended the creation, together with Thought-Woman, the two telling Nau'tsʻitʸʻi and Ï'tcʻtsʻitʸʻi what to do; Haˈcumaina·'k'o and Waˈamina·'k'o who are associated with

the Kurena; and K'aPo·'na·'k'o, to whom belongs the corn and who also takes care of children and of flowers.

Gunn (p. 90) mentions Ts'ɪts'tc'ina·'k'o, Co·'tc'umina·'k'o, Wa'amina·'k'o, K'aPo'-na·'k'o, Moena·'k'o (yellow earth?), Motssinena·'k'o (hills), I'aтyik'ᵘ and Katutea. Parsons (*a*, p. 114) mentions four sisters, I'atyik'ᵘ, Thought-Woman, Nau'ts'ityʿi, and Ï'tc'ts'ityʿi.

(p. 222) When Nau'ts'ityʿi comes forth from the ball she goes to meet Thought-Woman in the northwest corner of the white world. Thought-Woman asks her to create. She calls two spiders who go to the north, west, south, and east, then back to Nau'ts'ityʿi. They create people.

(p. 222) Nau'ts'ityʿi has a long fish tail. (In [6] it is merely stated that something like a fish was there.) (8) She is taken to Waa·cPaca'k'α, [1] in the southeast corner, where Old-Fire-Woman cuts off her tail, which is then taken to the mountains of the six directions (see p. 222). Then Nau'ts'ityʿi travels around the white world from north to west, south and east.

(Parsons, *a*, p. 114) I'aтyik'ᵘ wishes to amuse herself and her sisters. She rubs some cuticle off her skin and from this she creates the kashare. She makes a rainbow with pictures of the sun, moon, and stars for him to climb on, up and down.

(Sia p. 33) Ï'tc'ts'ityʿi has created the kachina. She is ordered by Spider to create messengers who are to be the go-between between the kachina, sun, and moon. She creates the kashare who is the go-between between the kachina and the sun. He accompanies the sun, playing a flute. Then she creates the kurena who is the go-between between the kachina and the moon. Both also mediate between the people and the sun.

(p. 9) Nau'ts'ityʿi and Ï'tc'ts'ityʿi ask for rain for the seeds. Nobody can get it. Finally they call for the flint shaman who lives in the south (and who succeeds?). (p. 224) Nau'ts'ityʿi and Ï'tc'ts'ityʿi create man. They make four figures of mud, cover them with buffalo robes and sit next to them in the order north, west, south, and east. Then they shake the robes and the four figures come to life.

(p. 1) Everything that has names develops in the white world. Sun, moon, stars, and storm clouds, kopishtaya, kachina, game and people. (p. 224) After creating man, Thought-Woman and Co·'tc'umina·'k'o sit opposite Nau'ts'ityʿi and name everything that has been created. Thought-Woman first sings four songs and then names four kinds of plants. Sixteen plants, — mostly those introduced by the Whites —

1. See p. 146, the story of Tayo·', said to be a Hopi tale.

are then named in four groups. Then Ï'tc'ts'ity'i is asked to name the trees and game that belong to him. He also establishes the different languages.

In the version (p. 222) man is created in one of the upper worlds, perhaps on earth. In the version (p. 7) Thought-Woman and Co·'tc'umina·'k'o name everybody and create the different languages.

(pp. 1, 2) After everything has been created Nau'ts'ity'i wishes to take out her creation to the upper world. Ï'tc'ts'ity'i wishes first to divide water and land. He goes to a mountain top and shakes the world as shamans shake a vessel with water in divination. Sitting on the clouds, he turns water and sky. A light breeze arises and the earth becomes habitable. He makes a stone, round on one side, flat on the other and writes down six numbers; with the seventh number he rests from his work. Now he asks Nau'ts'ity'i for the seeds of wild plants to make the earth beautiful. He goes up on the clouds, his body becomes transparent. He goes from north to west, south, east, and back north and returns to the Place of Emergence. Next he tries to place the sun. He lets him rise in the north telling him to see how large the earth is. He turns the sky and the earth but the sun does not seem right. He tries west, south, and finally east. When the sun comes up in the east it is satisfactory.

According to Gunn (p. 110) many people came out with each attempt to place the sun, but they vanish again. The last time the Sacred-Ear-of-Corn-Woman (I'aʏik'u) comes and calls forth the people.

(Parsons, *a*, pp. 97, 114) The Sacred-Ear-of-Corn-Woman is the mother of the twin hero Ma·'sɛɛ·wi (p. 97, tc'ak'wɩ'nɑ Ma·'sɛɛ· wi, p. 114). He is sent north, east, south, west to look for the sun. Finally he goes down and finds it in the lowest, the white world, in one of the four corners. According to others the Sacred-Ear-of-Corn-Woman gives him the sun wrapped up and tells him to take it to the four corners.

(Sia p. 29) While still in the world below, Ï'tc'ts'ity'i and Nau'ts'ity'i live in the north. They decide in the kiva that they ought to make light. Inspired by Spider they make the sun of white shell, turquoise, red stone, and abalone shell. They drop the sun from a high mountain and he arises. His face is blue. The people see only a mask that covers the sun's body. (p. 30) They create the moon of blackish stone, varieties of yellow stone, turquoise, and red stone. The moon is slow and does not always give light, therefore they create star people of white crystal. These are gathered in groups, not scattered as they are now. Ï'tc'ts'ity'i and Nau'ts'ity'i reënter the kiva and make four houses, north, west, south, and east. Ï'tc'ts'ity'i travels around the world visiting the four houses.

(Sia p. 35) After eight years (periods) a deluge covers the earth and the people flee to the mesa. The shamans are unable to stop it. The Spider sends the sun from north to south, from west to east, and from east to west. He stops midway in the morning to eat his breakfast; in the center to eat his dinner; and in the afternoon to eat his

supper. He wears fringed shirt and leggings, moccasins of deerskin embroidered in yellow, red, and set with turquoise beads, a deerskin kilt with a snake painted on it, a quiver of mountain-lion skin, bow in his left, and arrow in his right. He wears a mask surmounted by an eagle plume with parrot plumes on each side; an eagle plume is on each side of the mask and one at the bottom. He has red hair. When it moves it blinds the people. A yellow line encircles the mask, symbolizing rain. Every night the sun passes Spider's house.

(pp. 2, 3) Next Ï'tc'ts'ity'i puts out the moon, stars, storm clouds and game. He goes north, west, south, east, looks at the world and approves of it. Finally he goes to the zenith. Then he tells his sister Nau'ts'ity'i to put out the people. She sends them out with storm clouds, kachinas, songs, prayers, shamanistic power, prayer-sticks, corn, altars, grinding stones and mullers (made of turquoise, p. 211), and with eagle feathers in the hair. She tells the kopishtaya to go northeast; the kachina northwest and southwest. She orders Ï'tc'ts'ity'i to take care of the people and says that she will help from the world below.

The shaman societies come out later, because they had to learn their songs first. With them came the mountain-lion (note).

(p. 39) She orders the kachina and storm clouds to go every morning from east to west four times and to give food to the people.

(p. 222) Nau'ts'ity'i comes up through the four worlds with man whom she has created. Then Thought-Woman makes the Place of Emergence.

She orders the kurena shaman to make a prayer-stick of spruce with notches on each side, along which the people climb up.

(Sia p. 36) During a deluge in the lower world Spider places a reed on top of the mesa and orders the people to escape through it to the world above. Ï'tc'ts'ity'i leads carrying a sack containing the stars. She is followed by the shamans, then by the people, and then the animals. The turkey is last and the foam of the water reaches the tip of his feathers, which are white for this reason (see p. 180). After he passes out the entrance is closed. There is no opening to the upper world and Ï'tc'ts'ity'i calls the locust to open it. (p. 37) The hole he makes is too small. The badger enlarges the hole and the large animals are sent ahead and prove that it is large enough. Ï'tc'ts'ity'i sends the scarabee ahead with the bag of stars. He opens it and the stars fly out and are scattered. In punishment the beetle is made blind. Ï'tc'tsi'ty'i places the remaining stars as they are now. The clouds, lightning, thunder, and rainbow people follow into the upper world and live in springs like those that they had occupied before. Part of the people remain below.

(Cochiti, Dumarest, p. 227) Ï'tc'ts'ity'i cooks cornmeal dough to make stars. She is unsuccessful. Spider advises her to roast it in ashes. Thus the stars are made. They are put in a sack and given to the scarabee who opens it against her orders. The stars are scattered and with them he loses his star-like eyes.

(p. 5) Nau'ts'ity'i is the mother of the Indians, Ï'tc'ts'ity'i the father of the Whites. He is the taller of the two.

In Cochití (Benedict) Nau'ts'ity'i is the mother of the Navaho or (Dumarest p. 212)

of the Whites; in Sia (p. 34) her people become rats. Ï'tc'ts'ity'i is the mother of the pueblos. Dr. Benedict reports that in the remarks of an old man from Cochití, Nau'ts'ity'i seemed to be the mother of the pueblos. All the other reports from Sia and Cochití (see also 15, p. 215) associate Ï'tc'ts'ity'i with the pueblos.

(p. 224) Ï'tc'ts'ity'i invites Nau'ts'ity'i and her people to a feast. In return she invites him to a feast to take place after four days. She plants Indian corn which is ripe in four days. Each stalk has four ears. With these she feeds the people. Pedro also said that Nau'ts'ity'i's body is corn, Ï'tc'ts'ity'i's wheat and that she took the four grains of corn from her body. In the morning they are planted, ripe at noon, dry and hard at sunset.

(p. 5) After the people have reached the upper world Nau'ts'ity'i and Ï'tc'ts'ity'i quarrel. He claims to be more powerful than his sister. They decide that the one upon whom the sun shines first is the more powerful one. Nau'ts'ity'i is small and Ï'tc'ts'ity'i tall.

In this account the sun shines first on Ï'tc'ts'ity'i, the father of the Whites. This agrees with the versions from Cochití and Sia (Benedict, Dumarest, p. 214; Sia, p. 33, see below). Nau'ts'ity'i is the taller one. The incident is very imperfectly recorded. In the version p. 225 Ï'tc'ts'ity'i is said to be taller, but the sun shines first on Nau'ts'ity'i.

(Sia p. 33) Nau'ts'ity'i challenges her sister to a test. They are to put plumes on their heads and stand side by side. The one on whom the sun shines first in the morning will win. They decree that the people belonging to the one on whom the sun shines last shall be killed by the people of the other one. Ï'tc'ts'ity'i calls the bird Shu-ah-kai and tells him to pluck out a feather from its left wing and to cover the sun so that the sun shining through the opening in the wing, will shine on Ï'tc'ts'ity'i. (p. 34) This is done and Nau'ts'ity'i's people are killed. Ï'tc'ts'ity'i stops the fight and the two begin to wrestle. Ï'tc'tsi'ty'i kills Nau'ts'ity'i, cuts open her breast, takes out the heart, cuts it and throws it away and it is transformed into rats that live in the mountains.

(Cochití, Dumarest, p. 215) After four days fasting they stand side by side facing east on a hill to try upon whom the sun will shine first. Nau'ts'ity'i, the taller one, stands north. Behind them stand their war captains. The people divide into two groups and stand behind the war captains. The magpie is sent by Spider to cover the sun so that his rays first strike Ï'tc'ts'ity'i. With the help of the war captains she kills Nau'ts'ity'i. She takes out her heart. Out of the north side of the split heart comes a squirrel, out of the south side a white dove.

(p. 225) Next they have a contest, shooting at a cottonwood tree. Ï'tc'ts'ity'i shoots off the bark with a gun; Nau'ts'ity'i uproots the tree with her rainbow-bow and lightning-arrow.

In this account Nau'ts'ity'i, the mother of the Indians, is given superior power. The form given in the version p. 5 agrees better with the Keresan forms from Cochití and Sia.

(p. 10) The white people go northeast.

(p. 6) When Nau'ts'ity'i and Ï'tc'ts'ity'i quarrel they go into a house with four rooms and the two create whatever lives on earth. She peeps into Ï'tc'ts'ity'i's room and sees that he has completed the white people.

(Sia p. 31) In the contest between the two sisters, Nau'ts'ity'i asks Ï'tc'ts'ity'i to guess what kind of a picture she has made. On the fourth trial she guesses correctly. The next day Ï'tc'ts'ity'i sends the chaparral cock to the house of the sun in the east and from there to the sun's house in the west. Nau'ts'ity'i is asked to tell where the cock is, but is unable to do so because the bird's tracks look alike front and back. (p. 32) The following day Nau'ts'ity'i makes a human figure, the feet of which are crossed. Ï'tc'is'ity'i guesses what it is. The next day Ï'tc'ts'ity'i makes an altar. Nau'ts'ity'i is unable to guess it. The following day Nau'ts'ity'i makes "all things that are necessary for all time to come" and Ï'tc'ts'ity'i guesses right. The following day Ï'tc'ts'ity'i has the kachina which she has created in her room and Nau'ts'ity'i is unable to guess.

(Cochití, Dumarest, p. 212-214) Nau'ts'ity'i, the mother of the Whites, and Ï'tc'ts'i-ty'i, the mother of the Indians quarrel, because both want to people the country to the south. Nau'ts'ity'i lives in the north in a house of four rooms. She shows to Ï'tc'ts'ity'i a road of cornmeal running from west to east with bird tracks. Ï'tc'ts'ity'i is to tell the name of the bird and which way it went. After pretending not to know she calls the Turkey-Man from his hidingplace. Ï'tc'ts'ity'i shows tracks and Nau'ts'ity'i calls the Crow-Man. She is mistaken. It is the chaparral cock. Next Nau'ts'ity'i shows the track of a snake and Ï'tc'ts'ity'i guesses correctly that it is a rattlesnake that went northeast. She feeds it by putting pollen on its head which the snake licks off (see p. 176). Finally Ï'tc'ts'ity'i shows the tracks of another bird. Nau'-ts'ity'i guesses that it is a crow, but it is a "tehana."

(p. 225) They let their children, the people, run a race around the world. Ï'tc'ts'ity'i tries to hinder the children of Nau'ts'ity'i by creating a dry heat, but Nau'ts'ity'i refreshes them by a rainfall. Nau'ts'ity'i's children win and when they arrive in the middle a deluge arises in which Ï'tc'ts'ity'i's children are drowned. The bodies are gathered and weeds are in their hair and on their faces. Since Ï'tc'ts'ity'i cannot remove them the Whites have beards. He cuts their hair off; for this reason the Whites and Mexicans have short hair. Ï'tc'ts'ity'i goes with his children to the east and foretells that he will come back and that his children will take away the land from Nau'ts'ity'i's children.

(p. 6) Ï'tc'ts'ity'i proposes that they shall play with the yellow and blue kicking sticks all around the world. After four days Nau'ts'ity'i kicks out the kicking-stick and with it she sends her children, the Indians, out of the Place of Emergence. They go northwestward with the Storm Clouds. Next Ï'tc'ts'ity'i kicks out his kicking-stick and with it he sends out of the Place of Emergence his children, the Whites. They go southwestward. While they are running and kicking the sticks, it begins to rain and a deluge begins and the people are drowned. Ï'tc'ts'ity'i acknowledges the superiority of Nau'ts'ity'i. The Whites are piled up and Nau'ts'ity'i revives them with a song. They vomit foam and small water animals are in their hair; weeds are on their faces; therefore, Whites and Mexicans have beards. The kachina go northwest, their town (Wɛ·'nimaTse) is in the southwest. The kopishtaya go northeast and east.

Gunn (p. 118) tells of a kicking-stick race around the world between the Kopot brothers and Stcimunyi-mĭty'. They bet each one of their eyes. Stcimunyi-mĭty' exchanges his own kicking-stick for that of the brothers. His flies a long distance while theirs falls down into their house. A turkey that guards the entrance darkens the inside by spreading its wings, so that they waste much time before finding it. They lose and their eyes are thrown up into the sky where they become the constellation Scorpion (compare ʀau·'ꝑata, p. 81). The Kopot make a hole in the north mountain K'awe·'''ʀyuma out of which comes the wawaka which makes a deluge. The people throw red-hot stones into its mouth, kill it and the flood subsides. The people who have saved themselves on the mesa Ma-wha-rah are transformed into stone.

The important incident of the killing of Nau'ts'ity'i by Ï'tc'ts'ity'i which occurs in Cochití and Sia (Benedict; Sia, p. 34) is not referred to in any of our Laguna versions.

(Parsons, p. 115) Ma·'sɛɛ·wi is sent back by I'yaʀyik'u (probably equal to Nau'ts'ity'i) to inform the people that the sun is ready and to ask them to come out. This is perhaps also implied on p. 9 where it is said "he" is sent down to the fourth world. Also in Gunn, p. 109, where the Place of Emergence is described as a pit into which four rivers flow. Ma·'sɛɛ·wi and Uyu·'yɛ·wi go down into the lowest world to I'aʀyik'u to ask that the people be sent to our world. On p. 5 the incident frequently occurring in other pueblo origin legends of the over-crowding of the lower world is also referred to (See also Sia, p. 27).

(p. 223) When the people come out Nau'ts'ity'i stretches out her arm with bent elbow and tells the people to establish a town at the place where her elbow rests.

In (Parsons, *a*, p. 115) this is ascribed to Ma·'sɛɛ·wi.

Evidently the whole account from Laguna is thoroughly influenced by Catholic teachings. The change of sex of Ï'tc'ts'ity'i is presumably due to his identification with God Father, while Nau'ts'ity'i seems to be identified with the virgin. The division of water and land on pp. 1,2 by Ï'tc'ts'ity'i who sits above the clouds, the creation of plants, of animals in the same version, the writing on the stone of six numbers followed by his resting on the seventh number are biblical in character. The transfer of Ï'tc'ts'ity'i to be father of the whites may perhaps be accounted for by the attitude of the Catholic priests to God Father. Perhaps the colonization of the Pueblo area by the whites which is predicted on p. 226 and the feeling of helplessness against white aggression may have helped in the change. The contradiction between the versions p. 5 and p. 226 suggests that there may still be uncertaintity in regard to these concepts. The attitude expressed on p. 226 is not unlike the attitude taken by the Indians of the prairies.

(p. 226) While the Indians of Zuñi, Acoma and Laguna were migrating from the Place of Emergence they camped every night. The kachina do not want to stop and with the permission of the cacique travel on. They lose their way, rest during the day and travel at night. On their journey they cross a river, carrying their children and bundles on their backs. Some cross safely, others sink and do not reappear. They stay for five years at a lake and there they hear their lost companions who live underground. They sacrifice to them. They reach

the Salt Lake south of Zuñi and want to drink. Salt-Woman, who resides here, tells them that in the middle of the lake is fresh water. Ma·'sɛɛ·wi and Uyu·'yɛ·wi are staying there with their grandmother Salt-Woman. Ts'i·'ts'ïnïts', ko·'maiyauc, ct'o·'rokx and K'o·'tc'in'ina·'-k'o also stay there. Some of the kachina stay at Zuñi. Finally the kachina reach the large sandstone hill east of Wenimatse. It was still soft at that time and their tracks may still be seen. They settle in Wenimatse.

Parsons (Man 1917, No. 131) gives the following version of this incident : The people come to a great body of water. When crossing, their children are changed into water snakes and frogs. Those whom the parents hold tightly are retransformed into children after crossing. The others are lost and become kachina who go to Wenimatse. They come back to comfort their parents and find the entrance to their house closed tight. Led by the ko'maiyauc, they go to the Salt Lake and ask for Salt-Woman's help who refuses to let them pass under the lake. After four days she opens an underground way for them. They reach the Sun who tells them that Badger-Old-Woman can tell them how to open the house, but he does not tell where to find her. Spider-Old-Woman tells them. The kachina go back. Badger goes with Antelope to the Sun who tells them how to paint masks. The Antelope breaks the entrance to Wenimatse and kills kauk'akai'a (see p. 35) (according to my notes an assistant of Ma·'sɛɛ·wi ; see also Parsons, *a*, p. 95), because he had cut up the ground with long flints (see also p. 35) and many people had been lost. He lands near the morning star which for this reason is red. Then Badger gives the kachina the paints received from the Sun.

Gunn (p. 139) tells part of this story. The people send two scouts to look for the sealed house of the kachina. These are turned into "clowns." The Sun tells the people that the house is in the west. They go to the Salt Lake. Spider tells them to go to Badger-Old-Woman. She tells the "clowns" that they can reach their house by diving in the center of the Salt Lake, then in four days she will open the door. After four years Badger-Woman comes with the Antelope and the latter bucks the door four times and thus opens the house. For this reason the Badger and Antelope clans have first position in the kachina dance.

The transformation into " clowns " may refer to the incest incident in the Zuñi origin tale (See Parsons JAFL 36 : 139, Cushing, Outlines of Zuñi Creation Myths, 13th Ann. Rep. Bur. of Ethn., p. 399).

De Huff *b*, (pp. 55-61) tells the same story. The " people " are shut up in a cave by the shiwana. Two brothers are sent west by the " Dawn-lights " to find them. Spider first creates animals by shaking sand out of her moccasin (see p. 266), then she sends them to Badger-Woman who is angry, because Spider has divulged the secret of his knowledge. She tells antelope fawn to butt open the cave.

(Sia p. 41) The people live in White House and the cacique orders all children to be put to death. Then a quarrel arises between men and women which leads to their final separation. (p. 42) They settle on opposite sides of the river. The women gradually become lean and weak. Children born during this separation became giants (ck'oyo), which devour the people.

(p. 223) The Indians, together with the Storm Clouds and game, travel in the daytime and rest at night and finally reach the place where

Nau'ts'ity'i's elbow rested. They found White-House. (Gunn) During their travels the earth is still soft (unripe) (p. 227; Parsons, *a*, p. 115). The houses are built of white shells (Parsons, *a*, p. 115).

(Gunn, p. 87) At the time of migration from the Place of Emergence the kurena lead the She-ken, (She-kun, Gunn p. 110) people who are carrying in their hands plants which alternately wither and revive. They come from the south and go to the northeast.

(Sia p. 39) When the Sia leave the Place of Emergence they move a short distance and build a village. First they eat only grass seeds until Ï'tc'ts'ity'i makes cornfields in the north, west, south, and east in which she plants bits of her heart.

(Sia p. 39) When the people desire to travel to the center of the earth, the land is soft. Various animals are sent out to harden it and at the advice of Thought-Woman, (the Spider), the kabina is asked to do so. The fourth time the kabina agrees. (p. 40) She makes a trail of cotton, produced from her body. Then the male kabina throws out the serpent used in the ceremonies, south, east, and west. When he throws down a woven shield (na'pakatsa) south, east, west, north, the people are able to travel over it. Nau'ts'ity'i appoints a cacique and gives him a crooked staff as one of the insignia of office. She instructs the people in making prayer-sticks and gives them the sacred ear-of-corn. Then she left them.

(Sia p. 41) Six women are sent, one to each of the directions to be near the cloud rulers and to intercede for the people.

(p. 19) At first everything is well at White House, which is in charge of the cacique and his wife K'apo·'na·k'o. Ma·'see·wi and Uyu·' ye·wi are in charge of the altars and of the sacred ear of corn. The shamanistic societies perform according to the rules given by Nau'ts'i-ty'i.

At one time the son of Old-Woman Ck'o·'yo, P'a'cayany'i, comes from the northwest, from Reed-Leaf-House, accompanied by the mountain lion. (p. 13, also p. 223) He asks for the twin-heroes and announces himself a Ck'o·'yo shaman. They arrange a test. The twin-heroes purify themselves. At night the people assemble. (p. 15) A voice sings for him from the northwest and he takes four piñon nuts and four grains of corn out of the elder twin-hero's chest. He strikes the north wall with a flint knife and water pours out; he strikes the west wall and a bear comes out. Then the people accept the ways of P'a'cayany'i which are contrary to Nau'ts'ity'i's rules. She becomes angry and hides the food plants.

(p. 223) P'a'cayanyi tells that Nau'ts'ity'i has sent him to practice the art of the shamans. After he has shown the water and the bear (as before), the war captain blows on P'a'cayanyi's heart and takes out a grain of yellow corn. He blows on it again and takes out a stone. This shows that P'a'cayanyi is lying. Nevertheless the shamans accept his teachings.

(Parsons, *a*, p. 115) P'a'cayanyi has made himself out of an arrowpoint. He comes from the northwest and claims to have the same power as God Father. He

takes 20 bridled burros out of his toe. He takes pebbles and pieces of cloth out of his mouth and puts them into a ceremonial bowl. He runs away, first northeast, then east, then southeast to Mexico. Mother Sacred-Ear-of-Corn sends Ma·'sɛɛ·wi after him. He follows his steps, finds him near the great water and drowns him.

(Gunn, p. 110) He comes from Icтoa·'a-тik'α' (reed place), in the north. He is the son of a " parasite. " He introduces a new form of medicine and worship. A drought follows which he cannot break. He flees, but is captured and killed.

It is remarkable that P'a'cayanyi who among the other Keresan tribes is counted a benefactor, is here the deceiver who causes general disaster. The cause for this change is not readily understood. One of my informants remarked that the Sandia, i. e. the tribe or tribes near the Sandia Mountains call Thought-Woman and P'a'cayanyi Montezuma.

(p. 16) Nau'ts'ity'i punishes Ma·'sɛɛ·wi and Uyu·'yɛ'wi. She orders Feather-Man, the wind, to take them out of the town. He carries them out of the window and Nau'ts'ity'i makes them run four times from west to south, east, north, and back west. They arrive in Reed-Leaf-House where their sister K'oo·'кo meets them. When she sits west of them she is ugly. Her mouth is wide, her teeth show, head and eyes are large. When she sits east she is beautiful and finely dressed. They go back to the cacique and their sister instructs them to take care of the altar and the sacred ear of corn.

(p. 8) Nau'ts'ity'i and Ï'tc'ts'ity'i are angry on account of Ma·'sɛɛ·wi's and Uyu·'yɛ·wi's disobedience (see Dumarest, also pp. 9, 10, 16). She orders them and also tc'a·'k'winα, кauk'akai'α and ck'o·'yo to run four times around the edges of the world. Nau'ts'ity'i cuts off the heads of the last two. The earth cracks and she throws them into it. The others are told to be good.

(p. 10) While the people are starving, Humming-Bird-Man (p. 11) who lives in the middle of the south wall (p. 10) looks sleek. He goes every day to the White World and is fed by Nau'ts'ity'i.

(p. 11) Humming Bird tells the people to have the chief's daughter rub off some cuticle from her knee. It is put into a jar, covered with buskskin and becomes a blue-bottle fly. The fly and humming bird go down with beads, prayer-sticks, pollen (p. 10 and cigarettes, all wrapped in buckskin). (p. 11) In the White World everything is green and the fly wants to eat but is prevented by humming bird (p. 10). They give these presents as a sacrifice to Nau'ts'ity'i. She says icтoa·'a iкu'yanyi is missing. The shamans do not know what it is, but Humming Bird tells them that the kopishtaya and kachina smoke it; it is tobacco. They obtain it, send it down and Nau'ts'ity'i and the kopishtaya are satisfied.

Gunn, p. 115 tells of I-sto-a-ko-ya, (a word that looks like icтoa·'a iкu'yanyi of the preceding story, although it may be icтo·'a k'o·'ya, arrow-woman, or icтoa·'a k'o·'ya, reed woman). She bathes all the time and thus produces rain. Sacred-Ear-of-

Corn-Woman, her sister, is annoyed by this and I-sto-a-ko-ya goes back to the Place of Emergence. Then everything dries up. Sacred-Ear-of-Corn-Woman sends a blue-bottle fly to find her. The fly finds her tracks which are green with vegetation. Then Stcimunÿi-mïtÿ' is sent after her. At her request he goes back and brings, as a present, clothing, but the hairband has been forgotten. When it is given to her she returns and the rains come back.

(p. 12) Humming Bird and Fly ask Nau'ts'ity'i for food and storm clouds. She sends them to Old-Turkey-Buzzard to purify the town. They bring him pollen, beads, and prayer-sticks. He asks for tobacco in addition. They go down to the White World and ask Nau'ts'ity'i what to do. She tells them that caterpillar who lives on a hill will give them tobacco. They go. He wipes his hands on corn husks (p. 13) and tobacco comes off which he gives to them. They take one half of it to Old-Turkey-Buzzard. He smokes to the four directions and to the chiefs. He purifies the town from the four directions and rain comes back.

(Cochiti, Dumarest, p. 215) Ï'tc'ts'ity'i goes back to the Place of Emergence and orders her children to be peaceful. They travel south and quarrel. An epidemic ensues. They send coyote to obtain Ï'tc'ts'ity'i's help. She sends them meal and tobacco and asks that two people be sent down. She gives them the sacred ear of corn, after having completed it according to the instructions of the Spider. She instructs the two people in the mysteries of shamanism.

Salt-Woman.

(p. 17) Salt-Woman and her grandsons, the twin heroes, on their way to a place with clear water, reach White-House where a war dance is being held. They enter the houses one by one, but are not given anything to eat. In the last house live the Parrot clan. The visitors are given deer meat and soup in a chamber vessel. Salt-Woman puts her hand into the soup which is to be served and the clan people like the taste of the salt. (p. 18) From her arms she removes scabs which prove to be salt. She instructs the clan to stay in their house. The twin heroes go out and play shuttlecock. The children ask for it. The twin heroes tell them to stand under a cottonwood tree. Then they throw the shuttle cock at them and the children become chaparral jays. (p. 19) They throw the shuttlecock at the people of the village who are turned into stones. The Parrot people who have remained in their houses are spared. After the other people have been killed the Parrot people come out and are told that they will be in charge of the salt. (p. 20) Salt-Woman and the twin heroes go to Laguna but decide not to stay there because there are too many people near the lake. They go on to the salt lake south of Zuñi and are met by the Zuñi Parrot clan who carry prayer-sticks, beads and down. (p.21) Salt-Woman tells them that they are going to stay in the lake and that the Parrot clan shall be in charge of the salt. She sends them home and it begins to rain. The twin heroes are sent to the tops of the mountains near the lake

and report that nobody lives there. Salt-Woman enters the lake in which she is going to dwell. She shakes the water and salt forms all around it. (p. 22) The twin heroes take up their abode on the mountains and watch the lake.

(Sia p. 54) The people at Oraibi hold a feast. On their way the twin heroes gather honey and cover their bodies with it. (p. 55) They are invited to one house, while all the other people send them away. They send the family that invited them to a house which stands alone. When their hosts drink of the cup that the boys had used they find it sweet. The people in the village are then all transformed into stone. Their " beings " (souls) are transformed into Canada jays. (p. 56) The same happens in a village of the kachina at a ruin eighteen miles north of Sia.

Migration Tales.

The Migration.

(Sia p. 57) Another deluge occurs after the people leave White-House. They save themselves on top of the mesa. To end the deluge a youth and a maiden dressed up in their best are thrown into the water which then recedes. Then the kabina society harden the earth.

The people leave White House and travel to settle in the present Pueblos.

(p. 27) Coming down from Paguate the people stop at a cave at the edge of the mesa. A thunderstorm comes up. One man goes out, is struck by lightning and is transformed into stone. He says that he will give strength to anyone who sacrifices pollen to him. The chief orders that whoever prays to this stone shall give pollen to it. The people go to Adobe-Town. A woman sits down tired and pulls a basket over her face. Those who sacrifice to her are given skill in making baskets and dresses.

Among them is also Yellow-Woman who sits down at Oak-Place. She says that she is tired. She promises to give the art of making dresses in return for a sacrifice. She puts the basket over her head and becomes a stone.

An old man, Bɛ'kwais is among them. (p. 28) He carries all the medicines needed by the shamans. He becomes tired and sits down and tells the people that if they sacrifice tomales to him he will help them. They are to pick up a stone, spit on it four times and move it once down the front of the body, once down each side, and finally down the back. He becomes a stone and it is customary to throw pebbles on top of it. In return the people receive medicine. [1]

(Line 10)... " Aha, very nice is it to step over *coakα'* flowers. " —

1. The following is a translation of p. 41, part II (Indian text) lines 10-27.

" Thanks for your words, | Yellow-Woman. This shall be called the Place-of-Stepping-over-*Coakx'*-Flowers. " [1] |

. . . " Aha, very nice is this south here above, as though it were cut off straight," | said Yellow-Woman. " Thanks for your words, Yellow-Woman. | This shall be called Place-of-Stones-Cut-Off-Straight." (15). . . " It is good," said Yellow-Woman. " Let her hand down the bundles | there from the lowest corner," said another Yellow-Woman. | " Sister," said she, " hand them down here. " Then the people said, " Thanks | for your words, Yellow-Woman. Handing-Down-Bundles shall it be called." [2] (20). . . Yellow-Woman said, " Aha," said she, " nice is it here | above the hills, just like baskets, " said she. Then the people said again, | " Thanks for your words, Yellow-Woman. This will be called Basket-Mountain, " [3] | said the people. Then after a while said Yellow-Woman, " That far I shall go, to Basket-Mountain. If any one knows me (I'll teach him to make) baskets. " |

(25). . . Chief-Remembering-Prayer-Sticks said, " This will be White-Spring-Water. Thus will be its name," said he.

The people pass on their way to Acoma by way of Wheat Mountain, (ɑcɑ'nʸi k'o·tʸʿᵘ) to Encinal along the top of the mesa. They pass cï'ᵀʸï ĸ'o·tʸʿᵘ, stop at the White Paint Spring (i'pʿcᴛcɑ ĸawai'icau) to ᴛaitsʿⁱ, then to Cubera and on to Flower-Mountain (note).

In another story a part of the migration to Laguna is told. (p. 73) Chief-Remembering-Prayer-Sticks, Arrow-Youth, and the people start. Yellow-Woman, when passing the West-Gap, names it in the same manner as before. She also names Round-Lines. Next the kangaroo rat is tired and goes underground, (p. 74) and the place is called Kangaroo-Rat's-House. Next an old woman sits down and the place is called Old-Woman's-House.

Another part of the migration is told in the story of Awl-Man. (p. 23) The people go from White-House south. A woman is tired and says that if any one knows her and sacrifices to her she will give them corn. On their way south Yellow-Woman names as before, a place " Mask-of-ĸoa'pʿaiauts. " The next place she calls " Chickenhawk. " Then " Paguate Swampy Place, " " Heart, " " Short-Ear-of-Corn, " " North Gap. " Then Mountain-Lion-Man gets tired and sits down. He promises to give game to those who sacrifice to him. (p. 24) After this a woman who knows how to make baskets sits down and promises

1. This is the high cone northeast of Paguate.
2. This is the name of the southwest ascent to Paguate.
3. A hill about five miles east of Paguate.

the art of basketry to those who sacrifice to her. Then they go on to Acoma. (See also p. 242.)

The Settling of Laguna.

(p. 41) The people come from the north carrying the I'aᵀʸik'ᵘ. Kamaka'cʸᵉ [1] (White-Hands) of the water clan settles in Laguna. Others go on southwestward. At a spring on South-River (called Kwi·Tᶜtɑ', southwest of Acoma [note]), Kʸinᵗ'c [2] of the Corn Clan tells his father Remembering-Prayer-Sticks of the Lizard Clan [3] that he will turn back. The latter has a white and a blue altar. His son selects the white one which stands on the right side and turns back. (His father goes on to the country of the Jicarilla Apache [note]). The people of Acoma see him passing below. He is asked to drive the rattlesnakes out of the village. (p. 42) With his cane he leads them down the southwest edge. He blows into a tube and fog arises on which he sits down and travels northward. It begins to rain. At the rock on the east end of South Street of Laguna he meets White-Hands. (p. 43) They descend to a rock shelter underneath, discuss matters and go to the lake. They decide that they cannot settle on the lake because, if people should increase, they would cause the water to be dirty. White-Hands asks Kʸinᵗ'c whether he brought the great book (containing the history, laws and customs of the tribe). Kʸinᵗ'c answers in the affirmative. The people make brush shelters on the hill at Laguna and Kʸinᵗ'c erects the rainbow with sustaining pillar in the center of the plaza from west to east, south to north, east to west, and north to south. (Under the east entrance to the plaza the people bury four kinds of prayer-sticks : for the kachina, shiwana, shamans and kurena [note]).

(p. 40) Sacred-Ear-of-Corn-Woman builds Adobe-Town. All the clans live there. After some time they move. It is raining. They go first to Sia. Then to Laguna. The Lizard clan go on with the blue altar. In the south the father of the leader separates from his son. The father returns. The people of Acoma see them below enveloped in a fog. They have the blue altar and therefore it is raining. (Ko·'Tye who translated this story objected and said that the son returned, not the father.)

(p. 73) Chief-Remembering-Prayer-Sticks of the Corn Clan and his

1. Called also Kamɑ'cTci·Kacʸᵉ and identified with the Chief-of-Ceremonies (see p. 74) (note).

2. Identified with the cacique of Laguna (note).

3. At one time his wife was called K'apo·'na·'k'o. She belonged to the Corn Clan. By another informant she was called White-Woman (note).

people start from White-House. On their journey they name places (see p. 239) and finally reach Laguna. (p. 74) They enter the town of Chief-of-Ceremonies of the Water Clan on the north side of the Plaza. Chief-of-Ceremonies sacrifices and sends the war captain to ask Turkey-Buzzard-Man to purify the town. (p. 75) Arrow-Youth goes hunting to get food for Turkey-Buzzard-Man. (p. 76) After purifying the town he is fed venison placed on buckskin.

Antonio Coyote.

(p. 44) Antonio Coyote and White-Hands settle at Laguna and visit the lake in the west. They prefer to build on the hill where Laguna stands. They are attacked and save themselves on the mesa Yellow-Stone-Place. They go to Zuñi and stay there several years. (p. 45) Antonio Coyote asks the priest for a saint. The priest tells him to build a church and promises to bring a saint. After the church has been built, the people stop fighting.

(p. 45) The King sends priests from Mexico. (p. 46) They reach Acoma and Isleta, but the people do not want to have them. They plan to kill them. One priest escapes from Acoma by jumping down from the cliff. Another priest at Santo Domingo is warned by an Indian friend. He walks some distance in the bed of the river to Jemez where he names a mountain (as Yellow-Woman does, p. 239) Yellow-White-Mountain. (p. 47) The King sends soldiers to search for the priests. They reach Laguna and refuse to believe that no priest had lived there. They fight. Many soldiers are killed, but Antonio Coyote (Wa·'ts'ai) is made prisoner and taken to Mexico. He learns to write and speak Spanish. (p. 48) Meanwhile the King sends another expedition to Zuñi. The people escape to the top of Corn-Mountain. They tell the leader of the soldiers that the priest is with them. He appears on the edge of the cliff dressed like a Zuñi. He tells the soldiers that he is married and refuses to return. He convinces them by writing on a buckskin stretched on a frame which is thrown down. They leave for him a cross and a Bible. Upon receiving the report of this expedition the King believes Antonio Coyote's statement that no priest had been killed in Laguna. He sends him back. The people build a church. The King gives them bells and canes of office.

Dr. Parsons refers to the same tale (p. 234). The Water-Clan leads the people from the Place of Emergence. After a deluge a Water clansman from Sia and a Coyote clanswoman from Zuñi meet at Laguna. They do not settle near the lake because they do not wish to dirty the water. They build houses on opposite sides of the present plaza. The Acoma people drive them off twice and they go to

So'djamunyi near Zuñi. There they meet a priest who had escaped from Acoma after having been thrown down from the cliff. The Mexicans look for the priest who writes on a buckskin to make them believe that he is the priest for whom they search. The Laguna people ask for a church. He gives them San José and asks them to build a small church. He follows after a year and meets them a Isleta.

Awl-Man.

(p. 22) The people start from White-House at a time when the chief's daughter is about to give birth. The war captain calls the people and the woman is left behind. The same night her child, a boy, is born. She puts him in a cradle and leaves him, follows the people and overtakes them. She tells her father that the child is still-born. (p. 23) A blind old woman of the Bear clan [1] who has been left behind finds the child. She discovers piñon nuts hidden in a recess in the wall behind the plaster and brings up the child with a gruel prepared from the nuts. [2]

(p. 24) The deserted boy hears Awl-Man asking for food. Awl-Man needs for food deer skin which he can pierce. Awl-Man asks the old woman the names of the game he sees. She explains that there are rabbits and jack rabbits. She makes arrows for the boy who kills the animals. With the help of Awl-Man he kills a deer. When they scrape the skin Awl-Man gives him a new name from the noise produced by scraping. The old woman dies. They dress her body and bury her. (p. 25) They follow the people. The boy carries Awl-Man in his pouch. On a mesa Awl-Man drops into a crack and the young squirrels pull him out again. They are paid for their service.

(p. 26) Awl-Man and the boy enter Acoma at the south end of the plaza. The boy's mother meets them and takes them to the chief's house. Their hair is washed and the woman takes her son to her room intending to marry him. There he reveals his identity and is welcomed by his grandparents and mother.

(Gunn p. 155) Sun-Youth impregnates Yellow-Woman. During a drought the people move and at the time of moving Yellow-Woman gives birth to a boy (p. 156) whom she hides in a recess of the wall. The boy sings and is heard by an old woman who has been deserted. She finds him and raises him. (p. 157) He calls himself Ru-ru-ka-moot (Rï'ka-mïty'). Awl tells him he will take him to his mother and asks to be fed by being stuck into buckskin until he squeaks. The awl points the way and is lost in a crevice. (p. 158) Spider-Woman is consulted and asks to be let down by a line. The boy pulls both up and out of the crevice. He finds his mother. He goes to Qeya-Pu Ko-wak Quish Ko-a (K'uya ᴘï ᴋowai'k'ᵃ

1. The clan is mentioned on p. 24.
2. Here follows part of the migration. See p. 240.

ʀuic k'oa[?]) where girls live who cause the death of those who marry among them. With the help of his father, the Sun, he breaks their spell.

In another brief version which I received it is said, that the daughter of Chief-Remembering-Prayer-Sticks is impregnated by the sun. She tells her son that the sun is his father. At sunrise the boy goes up the hill. The sun recognizes him as his son. Then he starts with Awl-Man (see also p. 251).

The Origin of Hunting Customs.

(p. 28) In the beginning the hunting customs are established by Caiyai'k'^{a} and ʀcai'k'aʀse for (?) Mountain Lion, Cohona, Wild Cat, Wolf and Coyote. They are instructed to make prayer-sticks and to use beads and feathers for sacrifice. (p. 29) They are to fast for four days. After the sacrifice Mountain Lion goes north, Cohona west, Wild Cat south, and Wolf and Coyote go east. Wolf and Coyote disobey and eat corn bread (?). The others fast. At night they make more prayer-sticks and deposit them in the morning. Then they are instructed by Caiyai'k'^{a} to go out hunting. Mountain Lion is told that there are deer in the north. He kills a large buck, makes a hole in the flanks and drinks the blood. He carries the deer home. (p. 30) Next Cohona is told that there are mountain sheep in the west. He kills one, opens the flanks and drinks the blood. Next Wild Cat is told that an antelope is in the south. The same happens as before. Finally Coyote and Wolf go eastward. An elk, a rabbit and a jack-rabbit are there. Wolf catches the elk. After a whole day's pursuit he kills it. He eats one half of it. Coyote catches a jack-rabbit and eats it entirely. (p. 31) Caiyai'k'^{a} determines that Mountain Lion, Cohona, Wild Cat and Wolf will kill game but that Coyote will eat only dead animals because he had disobeyed his orders. The animals go in the directions mentioned before. Wolf stops in the east on a mountainside, but Coyote goes on to the house of the Sun. He is invited to sit down on top of the rainbow. He is sent with the twin heroes to carry the Sun. The rainbow is turned and he goes up with the twin heroes. (p. 32) During the day time he sees women bathing and wants to go down. The twin heroes warn him, but he disobeys and burns the people. The twin heroes turn the rainbow and he is carried up again. When they return to the Sun's house the twin heroes tell the Sun what has happened. The Sun tells Coyote that on account of his misbehavior he may eat only beetles and dead animals. He is thrown down from the north side of the house. (p. 33) Then he runs away and becomes a coyote.

Winter and Summer.

(p. 33) The people have no agriculture. It is cold. They live on rabbit meat and wild fruits. Summer goes to Acoma and promises to bring cultivated plants. His shirt is ornamented with squash flowers. He wears shoes like moss decorated with parrot feathers. His face is painted red and flowers are tied on. He meets the chief's daughter and gives her corn and melons. (p. 34) She wants to take him home and tells him that her husband Winter is not there in the evening. Winter arrives. He wears a shirt set with icicles, his shoes are ice; turkey and eagle feathers are tied on. He says that he cannot enter because he will melt and goes home to the north. He challenges Summer to a fight which is to take place after four days. Winter comes accompanied by storm clouds. Summer also arrives accompanied by storm clouds. Lightning is Summer's weapon; hail, ice and snow are Winter's weapons. Rock-Youth, one of Summer's companions, pursues Winter who is beaten. (p. 35) Summer demands that there shall be seven months summer and five months winter. He returns to the South.

Summer teaches the people to take all the corn into the house before winter sets in and orders them to instruct their children, so that they may not forget his orders.

Gunn p. 217 has the same story. Summer's shirt is yellow, woven from corn silk, the belt of green corn leaves, a tall pointed hat of the same material with a yellow corn tassel on top. He has green leggings of moss. His moccasins are embroidered with flowers and butterflies. He carries an ear of green corn. Winter is covered with rime. Icicles are draped around him. Cold wind proceeds from his nostrils. The bat is the shield of summer against sleet and hail. Winter's shield is the magpie. Hard-Rock-Youth lights a fire, in the smoke of which all the summer animals become black and brown. When the animals of winter are struck by lightning, they turn white.

Lummis (pp. 127-129) tells the same story briefly.

The Antelope Clan.

(p. 35) On their way south from White House, the people camp north of Laguna. The Chief's daughter is about to give birth and is told to remain behind and then to follow. She puts the child on a cradle, follows the people and says that the child was still-born. A deer hears the child crying and nurses it. (p. 36) A buck lifts the child on his antlers and carries it to the house of the

deer. He grows very quickly and runs about with the fawns. He asks the old deer why he is naked while the fawns are nicely dressed. He herds antelope every day and brings them home at night. The old deer fears that he may mate with an antelope and decides to send him back to Acoma. The chief of the deer goes to Wɛ·'nimatse and in exchange for a buckskin he obtains clothing from the kachina. (p. 37) He gives it to the young man who dresses in it and goes out to herd antelope. He looks like a kachina and is seen by an Acoma man, who reports to the chief. The people set out to catch him. He is surrounded and finally caught by his uncle, who rides a white horse and who lassoes him. They also kill many antelope. The boy refuses wafer-bread and tortillas and eats grass. Gradually he becomes accustomed to human existence and begins to speak. (p.38) The people assemble and he tells them that he is the chief's grandson.

Mount Taylor.

Ts'i·'mo·tc'ɪnʸi.

(p. 38) Ts'i·'mo·tc'ɪnʸi-Man, a kachina, leaves Wɛ·'nimatse and goes up Mt. Taylor to find a home. He comes to a house on top of the mountain and learns that the kopishtaya and Storm Clouds are living there. He asks for a cave and receives directions. When he looks in, he sees from the entrance moss, beads made of teeth, shell beads, medicine cups of white shell, a shaman's bowl and four flints, also turquoise earrings. He says that he will use all these. (p. 39) He stays in this house and becomes the being that gives teeth to children.

Chiefs House.

(p. 56) The people go to the small pit on top of Mt. Taylor where Ï'tc' ts'itʸ'i and Nau'ts'itʸ'i establish a divination place in which future events may be seen.

The Girl and the Witches.

(p. 56) The people live at White-House. Arrow-Youth, friend of the Great Star, is told by him that he is unsuccessful in hunting because his sister has been bewitched, her heart having been taken out and put under a water jar. (p. 57) Arrow-Youth dresses

his sister's body and buries it under the ladder in the house. He guards it for four days. The girl, the sister of Arrow-Youth, used to feed the kachina, particularly the Na'wic. The Na'wic have seen two wolves carrying something and suspect them of being two of the witches who killed the girl. All the Na'wic pursue the wolves, surrounding them four times. They catch them the last time and kill them. They unwrap the bundle and find their "mother," the girl. They take her to We'nimatse. A short, wise Na'wic tells them to stand in pairs and to carry her. (p. 58) After their arrival they ask their mother to revive the girl. The body is put up on the west side of the room. The mother Na'wic brings out a white blanket with a black border, a blue cloak, buckskin, beads, and feathers. With these she covers the girl and the Na'wic are told to sit around the wall. She goes to Badger-Old-Man who lives in the west and asks him to revive the dead girl. When inviting him she puts pollen in his left hand. Badger rubs the body with medicine and forbids the people to cry. (p. 59) He sits north, west, south and finally east of the body, sings and she arises. She is given water and food. Badger says that she will be alive only at night, because her heart is hidden. (see p. 103) The girl makes wafer-bread for the Na'wic. Spider-Woman gives her medecine to rub on her hands when baking in order to increase the amount of the bread. The kachina chief sends the Koa'peauts'e and He'yα' to take the girl to the kachina's house. (p. 60) The wise Na'wic tells the messengers to bring dresses for all the Na'wic men. Then they may take her. The kachina cannot get enough dresses for all the Na'wic men. (p. 61) The kachina who want their "mother," (that is the girl), ask Flint-Youth to cut off the heads of the Na'wic. Flint-Youth sends his butterfly to the Na'wic house. The men pursue it to Flint-Youth's house who takes a yellow, blue, red, white flint knife and cuts off their heads. (p. 62) The kachina take the girl to their house. The next day Yucca-Switch calls Abalone-Man to revive the Na'wic. The kachina excuse themselves by saying that the girl was the mother of all the kachina, not of the Na'wic alone. After about a month and a half, the kachina decide to carry the girl home. Four Ku'maiyauc are sent carrying shoes and belt of the girl to announce her arrival after four days. (p. 63) Arrow-Youth then asks the chief of White-House to make prayer-sticks for him. He himself kills two deer and waits for his sister. The chief's two daughters bring prayer-sticks in four baskets. (p. 64) After four days the kachina bring the girl and depart again. Arrow-Youth asks the chief of White-House to restore his sister who is

still dead in the daytime. He sends the youth to the Kabi'na shamans and tells him to give them pollen when asking for their services. Arrow-Youth requests the chief to go in his place because he is not brave enough to face the Kabi'na. (p. 65) The chief puts pollen in the left hand of the head Kabi'na. The Kabi'na enter, led by the war captain, and sit on four sides. The Kabi'na suspect that the girl's heart may be among old melon rinds and corn cobs. (p. 66) These are brought in, thrown into water and made new by the Kabi'na. This indicates that they will be successful. (p. 67) On the following day they bring in the girl, four Kabi'na and the war captains are sent to the witch house where they find her heart on a shelf under a jar. They kill the witches who have taken the forms of mountain lions, wild cats, bears, and wolves. The Kabi'na break the jar and take out the heart. Meanwhile the Kabi'na sing. The people are forbiden to cry. The heart is placed in a medicine bowl in front of the sacred ear of corn. The Kabi'na smoke ceremonial cigarettes and sing. (p. 68) Then the head Kabi'na lifts the bowl, shakes it and there are four grains of corn; yellow, blue, red, and white in it which are the girl's heart. She drinks the water. The head Kabi'na lifts the yellow grain of corn and blows on it four times. He thanks the sacred ear of corn for its help. The Kabi'na gives the girl dresses and she goes home. The Kabi'na are paid twenty-four pieces of venison, twenty-four baskets of flour and wafer-bread, four buckskins and four blankets. Arrow-Youth marries White-Woman, the daughter of the chief of White-House. (p. 69) The chief orders the people to move to Flower-Mountain. The town crier orders them to leave after four days. On the way south, the girl names Open-Mouth-of-Bear, Awl-Mountain, Co·'ot^{y}'^{i}-Mountain, ʀaits'^{i}-Mountain. On the way they wait and since nobody follows them the war captain declares that only witches remain at White-House. (p. 70) The people build a town and plaza at Flower-Mountain (see also p. 239).

Arrow-Youth goes hunting and meets Mountain Lion who sends him back and orders him to cut yucca stalks, ʈ^{y}ap^{ci}, willow and cottonwood for prayer-sticks and to cut feathers for the prayer-sticks, to use four kinds of beads, four kinds of cigarettes, pollen, white earth, red ochre, cornmeal, and yellow and red sweet corn. (p. 71) The chief makes prayer-sticks and puts everything into a basket. Arrow-Youth takes these to the top of Mt. Taylor. Mountain Lion accepts the sacrifice and gives the youth two crooked canes to drive the game. He calls for three helpers Caiyai'k'^{a}, ʈcai'k'aʈse, and Co'tc'o·'minak'o and shouts

"uhu." (p. 72) The game appears and the youth drives it down, preventing with his crooked cane the escape of the animals. The people stand in the south and east entrances to the plaza. The deer are driven in from the west side. Arrow-Youth kills one deer on each side of the plaza. (p. 73) Then the people kill four animals and the other deer are let go through the north entrance. They are sent up Mt. Taylor.

After four days the chief orders the people to move. On the journey Yellow-Woman names West-Gap, Round-Lines, (p. 74) Kangaroo-Rat's-House, the last one the place where her kangaroo rat goes into the ground, and Old-Woman's-House (see also p. 240). They arrive in Laguna. They meet Chief-of-Ceremonies, chief of the Water Clan. The latter makes prayer-sticks. The war captain is sent with these to Turkey-Buzzard-Man to purify the village (see also p. 242). (p. 75) Arrow-Youth is sent to hunt deer, sacrifices prayer-sticks to Mountain Lion and then obtains deer. A new buckskin is spread and then dried venison is placed on it for Turkey-Buzzard-Man. (p. 76) The people settle in Laguna. The father-in-law of Arrow-Youth is chief of the Corn Clan; Chief-of-Ceremonies is chief of the Water Clan.

Arrow-Youth and his Sister.

(Gunn, p. 190) A girl is killed by a shaman who drives the quill of an eagle feather into her breast. At the command of the Great Star her brother buries her in front of the house (p. 191). Two wolves dig her out, put a log into her place and carry her to the cave of the witches. Her brother, advised by the Great Star who gives him four flint darts, follows. The shaman pulls the quill out of the breast of the girl. She calls for her brother who throws his darts at four rows of witches that attack him and kills all except a few who escape in animal form. The girl is alive. She can see at night, but is blind in the daytime. (compare p. 247).

The Twin Heroes, the Bear and the Giantess.

(p. 49) The twin heroes live with their grandmother in Acoma. They are forbidden to go to the south canyon. (p. 50) They put on rabbit fur coats and go south and find a bear. They catch a kangaroo rat and shrew, put them into the nose of the bear and climb a tree.[1] The animals kill the bear. The twin heroes skin it, stuff it and drag it home. The people believe that they are being

1. Probably more correctly: the rat and shrew dig a tunnel up to the bear and climb into its nose.

pursued by the bear and their grandmother is frightened. Their grandmother forbids them to go westward. They disobey and find a giantess. (p. 51) She invites them in and puts them in a basket on her back. She tells them that she will carry them home and bake them. The twin heroes ask her to give them stones with which they say they intend to kill birds. When she passes under a piñon tree they ask her to stop and they climb up the tree. Then they tell her to go on and after some time she notices that there is no movement in the basket. She discovers that they are gone. She compels them to come back into the basket. (p. 52) The twin heroes say that they feel cold and ask for fire wood. She reaches another piñon tree and at their request she stops. They take off pitch and build a fire in the basket while they remain sitting on the tree. The hair of the giantess is singed off. She puts out the fire with sand. She compels the twin heroes to come back into the basket and finally reaches her house. She tells her child that it will eat the twin heroes the next day. They are sent to gather wood. They eat. Then she puts them into a jar, places a stone on top intending to bake them. (p. 53) The twin heroes lift the stone and come out of the jar. The child wants to eat and is given the contents of the jar. The twin heroes say that they are still alive. The giantess believes that the jar is speaking and breaks it with a stick. In the evening she intends to bake them again and they are sent for fire wood. They bring wood and stones. The twin heroes tell the giantess to see whether the stones are red hot. Then they throw her into the fire and kill both her and her child. They enter the north room and find a beam stretched across a deep pit. (p. 54) The elder boy jumps down. He is followed by the younger one. They see a town and enter the chief's house. The chief exchanges buckskin clothing for their rabbit clothing. They are sent to herd parrots, turkeys and ducks; pull out their feathers and are sent away. They come to another house (p. 55) and find inside lightning and thunder. Each takes one lightning and they run away. They are pursued and the twin heroes call Feather-Man, the wind, to carry them up from underground. The people give up the prusuit and say that they will get them after four days. The twins show the lightning to their grandmother. The elder one of the twin heroes dreams that after four days there will be heavy rain and that the owners of the lightning will come to get it. It begins to rain and the house begins to fill with water. (p. 56) It does not stop until the lightning is returned. The elder of the twins asks Gopher Man to make a hole through which the water runs out of the house.

Lummis (pp. 209-214) tells the story in different order. The twin heroes, sons o

the sun, have been recognized by their grandfather, the cacique of Acoma. They are met by the giantess. The story is essentially the same as here told. After escaping the fire the first time the twin heroes bring green wood for making a fire. The giantess puts her head out of the window (!) and the twins kill her from behind with a knife. They go into the back recesses of the cave, the home of the giantess. They come to the house in which the lightning is stored ; blue of the west, yellow of the north, red of the east, and white of the south. They steal the lightning and are pursued by the shiwana. It rains ; their roof begins to leak, but Badger makes a hole through which the water runs off. They keep the lightning. Then follows the story of the Bear. When the grandmother sees it she paints one side of her face black with charcoal the other red with blood.

In Sia and Cochiti this story opens with the birth of the twin heroes. In Laguna Gunn records the same beginning as the story of Fire-brand-Youth.

(Gunn p. 161) The people leave during a drought and desert a woman who had been impregnated by the Sun. A boy is born. The mother dies and birds raise the child. (p. 162) The boy sacrifices cornmeal every morning to the sun. He finds a black stone in a sacrificial bowl which claims to be his grandmother and tells him who his parents are. After four days the Sun takes him along and calls him Firebrand-Youth. (p. 163) At noon they reach a room where all the people of the earth are assembled. They test him to see if he is really the Sun's son. He is taken into one room filled with bees (cf. p. 255), into another filled with bears. Neither can harm him. Leaves are gathered for him to heat him [1]. After being covered with them he appears like his father.

(Sia p. 43) Yellow-Woman is impregnated by the sun and gives birth to the twin heroes. They learn from their mother that their father is the sun. Spider-Woman, their grandmother, gives them bows and arrows. When they reach a river their grandmother, Spider-Woman, spins a web across. In the center is the entrance to their father's house.

(p. 44) They are tested by being placed into a sweat house lined with turquoise. It is heated but they cool it by spitting out shells from their mouth. They are put into another house filled with elk, deer, antelope, and buffalo and in another one filled with bears, mountain-lions, and rattle snakes. They withstand all these tests. The sun gives each of them bows and arrows and rabbit sticks. They are ordered not to throw the sticks until reaching home. Ma·'see·wi disobeys, the stick flies far away but he stops it by spitting out shells.

(Sia p. 45) The twin heroes disobey their mother and grandmother who warn them against going to dangerous places.

(p. 46) They go to get wood for arrow shafts which is guarded by a mountain-lion who throws over a precipice everybody that passes. They succeed in throwing him down. They go to obtain eagle plumes (p. 47) which are guarded by a bear. They kill it and take out its heart which they cut up and keep. They fill the skin of the bear with grass and pull it home with a rope. This frightens their mother. They go to the eyrie of a murderous eagle, wrap themselves in the skin of a deer they have killed and are carried up to the nest.

(p. 48) They kill the young eagles and throw them down. They shoot the old ones when they come home. A ground squirrel plants a piñon nut just below the boys. The tree grows up to the edge of the cliff and they climb up. (See this volume, p. 136). They go again and meet a giantess. (p. 49) She puts them into a pack which she is carrying on her back. When she passes under a tree they hold on to it

1. I presume this is a misunderstanding a heat test. See below.

and escape. After a while the giantess discorvers this and puts them back. When they reach her house the boys are sent to gather wood. She makes a fire in the house and throws them in intending to cook them. They protect themselves by spitting out shells. (p. 50) The giantess washes their heads. When she opens the door of the house in which she intended to cook them they hide. She finds some excrement which she eats. Then they make fun of her. They are sent out again to gather wood and when she makes a fire they throw her in and she is burned. In the floor of the house they find a door and the elder twin jumps down. The other follows. (p. 51) When they land they find a trail which they follow and reach a village. In the kiva are bows and arrows which they steal. They are pursued. (p. 52) They are carried to the upper world by a whirlwind. On their way home they shoot the arrows ahead and they fly far away. They are lightning arrows. On the fourth day clouds come and it rains. The clouds bring back the arrows which the boys had shot. They go to kill an antelope. A mole digs a tunnel for them, leading up to the antelope. They crawl up to it and pierce its heart from below. The antelope tries to tear the ground but dies. (p. 53) They cut up the heart and throw it north, west, south, east, proclaiming that the antelope shall not kill people but eat only plants. The mole is promised the intestines of the antelope for his food.

(Cochití, Dumarest, pp. 216-227) A girl is impregnated by the sun and after four days gives birth to the twin heroes. When four days old they ask for bow and arrows. There is no good wood and there are no feathers. The wood is watched by Mountain-Lion and Bear. They kill both and frighten their mother with the stuffed bear skin which they ride. They go to drink at a spring guarded by the Deer (Antelope). Squirrel digs a tunnel and from underneath they shoot the heart of the antelope. It tries to dig up the ground but dies before reaching the twin heroes. They wrap themselves in the intestines filled with blood and are carried by the eagle to its eyrie. They kill the eagles and their young and take their feathers. They go to the east to visit their father the Sun. They find that the dwelling is blue and the entrance a rainbow. They are tested by the Sun's people by being placed on a pyre. Then they are tested in four rooms filled with Mountain-Lions (north), white bears (west), wolves (south ?), and badgers (north ?) (see the animals of the four directions, p. 283) When the Sun comes home he welcomes them. The next day Ma·'sɛɛ·wi carries the solar disc. He is afraid to go down into the ocean and is helped by his father who follows him. The following day Uyu·'yɛ·wi takes the solar disc. They are given a quiver of Mountain Lion skin, arrows and a rabbit stick and return. They are forbidden to use the rabbit stick before their return. They disobey, throw it and cut down a mountain near Bernalillo. With their rabbit stick they kill a giant who prevents them from drinking in a lake. The body and head unite after having been severed, but finally they keep them apart and the giant dies.

(Sia, p. 45) At a lake they kill a wolf, the reflection of which they see in the water. They discover it however on the top of a mountain. The wolf throws a stick at them which passes first under them and then over them. The boys throw their rabbit sticks at the wolf who has a shirt of stone. Finally the wolf is killed. They take home the heart.

(Dumarest p. 224) They are carried away by a giantess. They ask for grass such as children chew and for stones for crushing it. They escape on a pine tree but are recaptured. When she reaches her home she makes them gather firewood. She heats a room filled with corpses and throws them in. They place their excrement near the door and the next morning she eats it. They remain unharmed. They burn the giantess in her own fire.

(Dumarest p. 226) They ask for the abode of the shiwana. They reach a flat in the west at Wenima, hear the songs of the shiwana and jump down. They find them dancing. The heruta is asleep. The twin heroes put on the masks of the shiwana

and steal the lightning which when let loose, lifts them up to earth. The shiwana come and tell them that the twin heroes are now also shiwana and allow them to keep masks and lightning.

Finally they go to the people to establish the shiwana. They go to the Place of Emergence (or to the top of the Sandia Mountains).

THE GAMBLER

(p.76) The Gambler lives at Reed-Leaf-Town. When gambling with the Storm Clouds he wins and incarcerates them in his house. He has a goose as watchman who tells him when people come. Dead bodies hang from the ceiling of his house and the blood drips on cornmeal which he gives to his guests. After the capture of the Storm Clouds, there is no rain for three years. (p. 77) Sun-Youth who always wakens the storm clouds in the morning misses them and goes out to seek them. He meets Spider-Woman who invites him in. When he puts his foot on the ladder her small house enlarges and he can enter. She gives him medicine and instructs him. (p. 78) When he reaches the Gambler's house he squirts medicine four times on the goose, once from each direction. The goose falls asleep. The Gambler clubs his goose because it has allowed Sun-Youth to pass without giving notice. The string by which the goose is tied breaks and it escapes. (p. 79) Sun-Youth refuses the Gambler's food. They gamble and bet their clothing, the Storm Clouds and their hearts. Two crossing rainbows are put up in the room. The Gambler throws up the gambling sticks and loses his clothing (p. 80) and the Storm Clouds which are in four rooms. After they have gambled the Gambler asks him to guess what is kept in a receptacle. If he guesses, Sun-Youth is to win his heart. Sun-Youth says first beads, then butterflies, then pebbles, finally the Pleiades. The last guess is right. Then the Gambler asks what he is keeping on the east wall and (p. 81) Sun-Youth guesses ants, bumble bees, wasps, then Orion. Thus Sun-Youth wins. He throws down the Gambler and tears out his eyes which he throws up to the sky where they are transformed into stars.

With lightning and flint he opens the doors of the rooms and liberates the Storm Clouds. It begins to rain. Sun-Youth leaves and permits the Gambler to go. (p. 82) While he is going east, the Gambler gathers pitch and starts a fire. It runs in front of him like water, burning the earth and grass. He stirs it with flint. The Storm Clouds rain upon it and extinguish the fire which has reached as far as West-Gap.

(Gunn p. 163) Firebrand-Youth is sent by the people to overcome the Gambler (Kai-na-ni) who lives in the west. (p. 164) He makes a set of gambling sticks. He

reaches the Gambler's house which is watched by a crane. The crane is blinded by the Youth's brightness and does not announce him. The Gambler strikes the crane in punishment, hence the crane has crooked legs. They use the Youth's set of sticks (tso-yot white with black band around the middle; kai-shi, black with a white band around the middle; nai-ya, white with black spots; pai-shi, black with white spots) (p. 165) The Youth is offered food mixed with human blood. He refuses and they eat bread and honey. The Gambler loses and the Youth takes out his eyes and frees the imprisoned people. The Gambler makes a fire of Ya-ka-cha and si-mus-cha (ts'i-ma'ctc'α pitch) which sweeps over the earth. Arrow-Youth shoots up an arrow which pierces the clouds and releases rain that extinguishes the fire.

Gunn (p. 131) has the incident of the guessing of the stars inserted in another story of the return of an abducted girl's children to their grandfather (See p. 260; also Lummis, p. 208). See also Stewart Culin, Games of the North American Indians, Ann. Rep. Bur. Am. Ethn. 24, p. 120.

KOPOT

(Gunn p. 116) Stcimunʸi-mïtʸ' (see p. 234) is given a kicking-stick by Sacred-Ear-of-Corn. He is to exchange it for that of the Kopot brothers when racing with them (p. 118). They race around the confines of the world. The stick of the Kopot brothers falls into their house. They cannot find it because the turkey sitting on it spreads its wings over the entrance. They lose and their eyes are torn out and thrown up into the sky where they become the constellation Scorpion (see this book p. 81). The Kopot brothers throw their stick against the North-Mountain (see p. 234). The monster Wa-wa-ka appears which vomits streams of water that cause a deluge. The people save themselves on a mesa but are transformed into stones (p. 119). The crow picks out eyes of the dead and turns black and dumb.

Dr. Parsons (p. 95) refers to another tale about the Kopot'ᵉ as stars. Kopot'ᵉ and ʁauk'a·'ʁaya are two brothers who become stars close together and of which one is very red. Kopot'ᵉ, the red star, has a fight with the antelope kachina to determine their respective authority and is worsted. His brother, in grief, tears out his hair, leaving but a strand or two. Thus is he represented as a kachina. Both brothers are very wicked. With the arrow points they carried they would strike the ground cutting great fissures into which the people fell.

It may be that the end of this story is confused with the punishment meeted out to them by Nau'ts'itʸ'i, who after the pepole had rebelled against her, made the twin heroes, ck'o·'yo and ʁauk'a·'ʁaya run four times around the world. Then she cut up the ground, killed the latter two and threw them into the crevices (p. 237). At another time the two brothers were described to me as assistants to the twin heroes.

THE GIRLS PUNISHED BECAUSE THEY REFUSED TO MARRY *Turkey-Woman.*

(p. 91) Four girls live with their mother. They make baskets and refuse to marry. A youth wishes to marry Yellow-Woman. The girl's mother brings out yellow cornmeal and (p. 92) tells him to throw it against a shell in the wall. He tries three times and the fourth time it sticks. The mother says the Shell-Man has agreed and accepts him as a suitor. Yellow-Woman does not like the yellow clothing that the youth has brought for her. He goes back. (pp. 93, 94) The same thing happens to the suitors of Blue-Woman and Red-Woman. (p. 95) Sun-Youth learns about this, puts on an old man's clothing, takes a flute and butterfly and goes westward. He sits down on a hill and sends his butterfly to the girl's house. They try to catch it with their back cloths, wishing to use the pattern on the butterfly's wings for their basketry designs. They pursue it and take off one piece of clothing after another trying to catch it. The butterfly enters the flute of Sun-Youth. The girls find Sun-Youth who looks like an old man. They are thirsty. (p. 96) He leads them to a hollow and tells them if they hear pigeons crying they will find water. Before the girls go to drink, he puts medicine into the water to make them sleep. The girls drink and fall asleep. Then Sun-Youth calls all the youths and tells them that the girls who did not want to marry are sleeping there. (p. 97) After all the young men have gone away, Coyote-Youth arrives. Sun-Youth takes the girls to his house. He sings, saying that he is bringing the girls. His mother replies, "My daughters-in-law are coming." She makes a path for them with ceremonial cornmeal. (p. 98) Sun-Youth goes into his room and appears in his real form. He tells his mother to give dresses to the girls and tells them to grind corn on the following day. His mother promises that if they grind all the corn, Sun-Youth will marry them. Two girls go to draw water from Blue-Spring. (p. 99) Spider-Woman addresses them and tells them that the mother of Sun-Youth intends to kill them. She gives them medicine with which to rub their bodies. Then Spider-Woman asks her sister Turkey-Woman to help them. On the following day Sun-Youth's mother orders them to undress and to grind. The old woman lets out bumble bees, bees, horseflies and winged ants. They cannot sting the girls on account of the medicine. Spider-Woman and Turkey-Woman appear (p. 100) and the latter tells the girls to push the muller up and down four times. She also says that at daylight Sun-Youth will go to awaken the Storm Clouds and to hunt deer. Spider-Woman and her sister bring out the corn and the girls grind it as

Turkey-Woman has indicated. Sun-Youth's mother finds all the corn ground. (p. 101) When Sun-Youth comes back he asks his mother why she did not let out the insects. She says that they did not hurt the girls. Sun-Youth makes moccasins of buffalo hide for the girls, advises them to marry and sends them home. They are given garments and ordered to turn westward. Sun-Youth places a rainbow around them, turns it four times westward and thus they are carried away, led by the butterfly which the girls are to keep for four days so that they may copy the patterns on the wings.

Sunrise.

(pp. 89-91) The same as the preceding story. The old man is called Bent-Knot-of-Hair-in-the-Back-Living-at-Sunrise. In order to induce the girls to go with him he tells them that beautiful flowers are growing near his house. When his mother sees them coming she sweeps the house. The incident of the spider's sister is omitted.

Sun-Youth.

(pp. 82-89) The same in theme as the preceding story. There is no shell introduced, the meal is simply thrown against the wall by the suitor. Yellow-Woman does not like her yellow clothing because it matches her complexion and therefore is not becoming. Sun-Youth in this version sits down under a juniper tree. There is no mention of using the design on the butterfly's wings. Sun-Youth transformed is simply designated as an old man. Sun-Youth's mother tells the girls that whoever fills her basket first with ground corn may marry her son. Bees and wasps are the only insects mentioned. On parting Sun-Youth gives the girls beautiful flowers. The incident of the spider's sister is omitted in this version also. The narrator who told also the story of Turkey-Woman (p. 91) insisted that this is "a different story."

ABDUCTION STORIES

The Kachina and the Girl.

(p. 102) At Acoma a kachina steals the chief's daughter. He puts her into the hollow shaft of a reed arrow and shoots her to Wɛ·'nimatse. (p. 103) Her sister finds her upturned jar. When the stolen girl is with child her mother-in-law tells her that her kachina husband intends to kill her. She runs away but is overtaken by the kachina who surround her four times and catch her the last time. After her

death her two boys are born. At night their mother is alive (see p. 247). She sends the boys to their grandfather to get woman's clothing. They go to the village. (p. 104) When they enter the chief's house her sisters cry and therefore she disappears. The boys who are the twin heroes stay with their grandfather.

Cliff-Dweller

(p. 104) The chief at Acoma has a son, Arrow-Youth, and a daughter, Yellow-Woman. The girl goes to draw water and is carried away by Cliff-Dweller. She leaves her water jar turned upside down. Cliff-Dweller tells her to stand north from him. He rolls the ring (for supporting the jar on the head) towards her and thus carries her to his house on the cliff. After their arrival he orders her to grind all the corn in one room. In the morning he goes out to call the Storm Clouds. He tells her that if the corn has not been ground by his return he will kill her. (p. 105) The woman cries. Spider-Woman hears her and promises to help her. She goes into the room, sits down on the corn, asks for four baskets, shakes them and the corn is stacked, shelled and ground. On the following day she has to grind the corn in another room which is done in the same way. Cliff-Dweller brings deerskin. Spider-Woman makes shoes for Yellow-Woman. (p. 106) After all the corn has been ground Cliff-Dweller orders her to draw water from the Yellow-Spring. The way down is so steep that the girl cannot descend. Spider-Woman tells her that Cliff-Dweller is going to kill her anyway. She makes a web, orders her to step in, to close her eyes and she lets her down. (p. 107) She runs home, but Cliff-Dweller pursues her. At Mt. Taylor he sees her. Then he rolls his ring which knocks her down, and kills her. After she is dead the twin heroes are born. White Crow's children hear them crying and she finds them and brings them up. They grow up quickly and Crow makes bows and arrows for them for hunting rabbits. Finally she sends them to Acoma (p. 108) and tells them that their grandfather is the chief and that he always gambles. The boys wear rabbit blankets and shoes and go to Acoma. They are believed to be Navajo, but when they enter the chief's house they tell that they are the twin heroes and that they are the grandsons of the chief. The chief orders food to be brought. Then they go into the next room and they gamble. They win the dresses which have been staked. When the chief tells the people that they are his grandsons, all weep and welcome them.

(Another version of the end.) The twin heroes reach Acoma and

wish to buy dresses and shoes. They are given food in an old cup. (p. 110) They gamble with their grandfather, the chief, and win. They tell him that they are his grandsons and are welcomed.

(Gunn p. 143) Cliff-Dweller lives on Mt. Taylor. He marries Yellow-Woman and orders her to shell and grind the corn in four rooms, one of blue, one of white, one of red, and one of variegated corn, each in one day. (p. 144) He goes to play with the Storm Clouds. Spider-Woman comes with turkey (ts'ɪnɑ ka-sha-na). The two women shell the corn, the turkey grinds it and they finish each room in one day. (p. 145) Cliff-Dweller sends his wife to the White-Lake on the north side of Ko-wais-tchum-mi Mountain (K'awe·'cтуumɑ, the north Mountain) to draw water. (p. 146) Spider-Woman draws the lake near and Yellow-Woman fills her jar. The next day she is sent to the Blue-Lake east of Ku-chum-na Mountain (K'tc'ɑ'nɑ, the East Mountain). Spider-Woman puts on Yellow-Woman's moccasins and brings the water. (p. 147) He intends to throw her down the cliff, but Spider-Woman, after four days, lets her down by a rope. (p. 148) She runs away but is pursued by Cliff-Dweller who is carried along by the Storm Clouds. Spider-Woman takes her into her house, which enlarges as soon as she steps on it. (p. 150) A rain storm follows, but the house which is lined with pitch is water-tight. Cliff-Dweller attacks the house but the women kill him with flint knives. Two boys are born to Yellow-Woman and she returns to White-House.

(p. 151) At the request of the Storm Clouds Thought-Woman tries to revive Cliff-Dweller. She creates a fly by rubbing off from her hands some cuticle which she covers with cloth (see p. 220). The fly finds the bones of Cliff-Dweller. Thought-Woman places a heart among them, covers them with a cloth and sits north, east, south, and west of the pile (p. 152) She sings (see also p. 218) and he comes to life. He is bad no longer.

De Huff, *b*, (pp. 62-82) tells the same story. When the girl is sent to the Blue Lake, Spider gives her moccasins to the centipede who goes and draws the water. The girl is let down by Spider who sends her to her sister. The husband follows with Storm Clouds. When he tries to break Spider's house he is killed by her. The reviving of Cliff-Dweller is the same as told by Gunn. In another story (De Huff, *a*, pp. 25-34) the abductor tells the girl to look at a parrot's nest under the top ledge of a precipice and drops her down. Here also Spider kills the pursuer.

Lummis (pp. 203-205) places the home of Cliff-Dweller on Mt. San Mateo. He (pp. 206-209) has the birth of the twin heroes, the sons of the sun, followed by their discovery by the White Crow and their return to their grandfather, the cacique of Acoma. The White Crow revives the dead woman. She sends the boys to Acoma and tells them that the cacique's ladder has three uprights. They have to guess what is hidden in a bag. Instead of stars the story has birds hidden in the bag.

Flint-Wing

(p. 111) The wife of Shock-of-Hair-Youth goes to draw water. Flint-Wing who lives on a mountain top finds her and carries her away. She leaves her water jar. Shock-of-Hair-Youth sleeps for four nights on top of the Enchanted Mesa. The fourth night in his dream a man appears (p. 112) and tells him that Flint-Wing has stolen his wife. He is instructed to ask Spider-Woman for her help. She lives at the

foot of a snake weed. He is asked to enter the house which enlarges when he puts his foot on the ladder. (p. 113) She gives him four kinds of medicine and instructs him what is going to happen. She calls Feather-Man (or Whirl-Wind-Youth), the wind, who carries him to the top of the mountain. In a round valley he meets deer and elk that guard the entrance to Flint-Wing's house. He squirts medicine on them and they promise to help him. They show him Flint-Wing's house. He also pacifies with his medicine mountain lions and bears who stand guard, and they promise to help him. (p. 114) On his way he meets Spider-Youth snaring snowbirds and bluebirds. Spider-Youth is afraid of the birds and Shock-of-Hair-Youth helps him. He catches a great many in snares and carries them to Spider-Woman's house. (p. 115) She gives him meat of one snow-bird which he eats. Spider-Youth is surprised because he is accustomed to eat only a small part of his snowbird. He stays four days and Spider-Woman makes a shirt, trousers, shoes and a club out of pitch. She tells him to exchange these for Flint-Wing's while the latter is out hunting and to use Flint-Wing's in their approaching contest. (p. 116) He finds his wife alone in Flint-Wing's house and makes the exchange. When Flint-Wing comes home he tells the youth that if he does not freeze over night, he may take his wife home. The youth is made to lie down in a puddle. He covers himself with a rabbitskin blanket. Flint-Wing shakes the puddle four times and the water freezes. It begins to snow. The next day, when he uncovers him, the youth is still alive. Next he orders the youth to throw down the tops of four hills with a club. Flint-Wing throws first. He has the club made by Spider-Woman and does not succeed. (p. 117) Then the youth throws Flint-Wing's club and succeeds. On the following day a fire test is held. Wood is piled up and Flint-Wing sits down on one pile, the youth on the other. Since Flint-Wing wears the pitch clothing he is burned. The youth liberates other women who have been captured by Flint-Wing and they go to the Spider's house. Spider-Woman makes a web. They all go in, are told to shut their eyes and are let down by means of a pitch rope. When they are below the web is pulled up again.

The version told by Gunn (pp. 122-125) is almost identical with the preceding. Flint-Wing's coat and hat are said to be ice.

De Huff, *h*, (pp. 187-197) tells about the same story.

Ts'its'inïts'.

(Gunn p. 127) Yellow-Woman, the daughter of Chief-Remembering-

Prayer-Sticks, goes to gather wood and is wooed by the kachina Ts'i-ts'ïnïts' (the whipper). (p. 128) She goes with him to his house beyond a large sheet of water. She is given bread mixed with blood. She refuses it and lives on packages of pollen tied in her braids. She sacrifices some of it to the beings in the water. When the pollen is at an end Spider-Woman advises her to escape. She asks the help of the water beings who as a recompense for her sacrifices carry her across. (p. 129) Ts'its'ïnïts' finds her water jar by the water, calls four times and learns from the water beings that Yellow-Woman has run away. All the kachinas pursue her, surround her and fell her by throwing a club at her. Two boys are born. The three are seen by the children of the White Crow. They report their find (p. 130) and the three are taken up by the old Crow who makes bow and arrows for the boys. After four days Yellow-Woman sends them to their grandfather. On their arrival from the south they find three ladders with parrots perched on top designating the chief's house. He has a guessing contest with them. The boys have to guess what he keeps in closed bags. The Dipper on the north wall, the Pleiades on the west wall, (p. 131) Orion's Belt on the east wall, the Scorpion on the south wall. They stake their hearts. The boys win, but do not claim the chief's life, but tell him they are his grandsons. He takes them on his lap. (p. 132) They ask for clothing for their mother which they receive. The chief assembles his household and orders them not to cry. Yellow-Woman arrives with her sons, announces herself four times (p. 133) but when she descends the ladder her sisters cry and she and her sons are taken back forever by Ts'its'ïnïts'.

Yellow-Woman and Whirlwind-Man.

(p. 118) Four sisters are making decorated clothing. Yellow-Woman goes to draw water. She meets Whirlwind-Man who threatens to kill her if she does not go with him. She puts down her jar and he carries her westward. (p. 119) The Wind's mother welcomes her and the Wind tells her not to run away, because he is so swift that he will overtake her. Her sisters mix dirt and valuables in a beautiful jar, put a little water, cornmeal, beads and medicine into it and stir it. They cover it with a back blanket. With the help of Thought-Woman it is transformed into a fly which becomes alive after four days. It is sent to search for the missing woman. (p. 120) The fly finds her and sings from the top of the ladder calling Yellow-Woman's name. It is called in and fed roasted dry meat and wafer bread. It burns its mouth and loses its power of speech. (p. 121) It returns and indicates by signs

that it has delivered the message. The sisters pity it and say that in recompense the fly shall always have plenty of nice things to eat. Yellow-Woman tells Whirlwind-Man that the fly had asked for her return. Her husband makes moccasins for his sisters-in-law and gives dresses for them. He puts Jamestown weed on his head, puts on shirt and shoes which make him go swiftly (p. 122) and takes her back home. She returns and her sisters take home the dresses and shoes from the spring where they were deposited.

Another, evidently much distorted abduction story is told by De Huff, *b*, (pp. 217-223).

Buffalo-Man.

(p. 122) At Reed-Leaf-House a young woman's husband is out hunting. When she goes to draw water Buffalo-Man carries her away. (p. 123) She leaves her water jar turned upside down and he carries her westward over the mountains. Arrow-Youth is told by his friend the Great Star that Buffalo-Man has stolen his wife. He goes in pursuit, following their tracks. (p. 124) He passes a cottonwood tree and meets Spider-Woman who invites him in to her house under a snakeweed. She promises to help him and gives him medicine. She shortens the trail for him and he reaches Buffalo-Man's guards. By blowing medicine on them he makes them quiet and the guards, — mountain lions, wolves, bears, wild cats and snakes, — let him pass. They promise their help. He reaches the top of the mountain and blows medicine on the Buffaloes who fall asleep. (p. 125) Then he cuts the belt rope with which his wife is tied and takes her along. Going westward they come to the house of Eagle-Man who takes them down. They shut their eyes, sit on his back and are carried down. They hasten homeward pursued by the buffaloes. A wind storm comes up behind them. The youth blows medicine on it and it stops. They pass the guards who tell them to climb the cottonwood tree. A hail storm pursues them but stops when medicine is blown on it. They climb the cottonwood tree and the buffaloes pass under it. (p. 126) The last of the herd is a young buffalo who stops under the tree. He notices the young man and his wife and he calls the herd to come back. Arrow-Youth shoots them from above and kills all of them. When he tells his wife that they will go home and tell the people to get buffalo meat she cries. Answering her husband's question she says that she is crying on account of the death of her buffalo husband. Then he kills her. (p. 127) The young man goes home. The people bring in the meat.

An analogous tale from Zuñi is told by Parsons (JAFL 31 : 235).

(Gunn p. 184) The buffalo abducts Yellow-Woman. Arrow-Youth has a tame eagle which is neglected by him. (p. 185) He feeds it and it carries him to the edge of the buffalo country. Spider-Woman asks him to stay for four days. She dries meat for him, (p. 186) and prepares medicine. He goes on. When he spits the medicine which he chews on impassable valleys or mountains they can be passed. In the same way he puts to sleep snakes, mountain lions, (p. 187) bears, wolves. He comes to the horizon, spits at the sky which rises slowly and lets him pass. He finds his wife, Buffalo-Man's head resting in her lap. He blows medicine on the Buffalo and thus he releases several women. (p. 188) He hurries back with them. When pursued by the buffaloes they climb a cottonwood tree. When the calf discovers them the buffaloes turn back and butt the tree. He blows medicine on the tree and it becomes large. (p. 189) He shoots the buffaleos and gives the meat of the abductor to his wife to eat. She refuses and he kills her.

Shock-of-Hair-Youth.

(Gunn p. 176) Shock-of-Hair-Youth is ugly but an excellent hunter. When the people go to gather yucca, Yellow-Woman, the chief's daughter, sends word that she wants to go with him. The mother of the youth prepares for their lunch cornmeal cakes shaped into hollow balls and filled with honey. (p. 177) The girl's mother has for their companions Ha-ta-we-moot (ha·'t'awɛ mïtʸ', ([a flower] youth) and Shro-a-ka-moot (coa·'k'ɑ mïtʸ', [a purple flower] youth). They make fun of Shock-of-Hair-Youth. (p. 178) He marries Yellow-Woman, takes off his disguise and appears as a handsome man. (p. 179) A butterfly, sent by the kachina chief entices him westward. It takes the form of a boy, a Fly-Nawish (p. 180) who sucks the youth into a reed arrow and shoots him to Wɛ·'nimaтse. A toad sits on the entrance to the house of the kachina. (p. 181) It is told to move away to the north, west, south, and east, but obeys only the last command. They enter and reach a lake. Then they meet four Spider-Women who open a road through the waters. They reach Wɛ·'nimaтse, a country full of corn, pumpkins and game. The kachina chief sends thanks to the youth's mother for feeding them. (p. 182) He gives him green corn and pumpkins which are magically reduced to small size, and announces that after four days the kachina accompanied by the Storm Clouds will go to the village and dance. (p. 183) Again the youth is drawn into the arrow and shot home. The nawish follows in the form of a fly. At home the food increases again in size. After four days the kachina dance and go back.

De Huff, *b*, (pp. 229-247) has the same story, certainly from the same source.

The Girl and the Giantess

(p. 127) A young man goes hunting deer. His wife goes hunting rabbits. She goes to drink from a spring near a cave. While she is eating she sees a giantess whom she invites to eat with her. (p. 128) The giantess eats the rabbits raw. The girl escapes into the cave. She lets she giantess eat all the rabbits. When the giantess tries to enter the cave she finds that her head is too large. She tries to break down the rock. The Great Star tells the woman's husband what is happening. He runs towards the cave and hears his wife crying. He kills the giantess with his arrows and cuts off her head. (p. 129) On the way home he hunts rabbits for his wife.

(p. 129) A girl goes hunting and kills a rabbit. While she is roasting it she hears a voice and she invites the speaker to share her meal. A giantess appears and eats the whole rabbit. Then she says she will eat the girl. The girl escapes into a cave with narrow entrance and calls for help. The twin heroes hear her and come to the rescue. The Giantess is pounding at the rock in order to get into the cave. They gamble with her and kill the Giantess who has eaten the girl's dress which she has thrown out to her. (p. 130) They cut up the body and return the dress to the girl. They kill ten rabbits for the girl and send her home.

Gunn (pp. 211-212) has the same story. The twin heroes hear her while they are on the Si-pi mountains east of the Rio Grande. The giantess pounds the rock with a stone the marks of which may still be seen. She admires the spears of the twin heroes and they tell her to turn her head to one side so as to see better. They kill her and cut off her head which becomes a stone. Her heart is thrown away and lies as a hill southeast of Laguna.

Lummis (pp. 200-202) has the same story. The giantess lives in the Sandia Mountains.

The Witches and the Youth.

(p. 130) In Acoma a young man is making shoes on the roof of his house. His wife goes to draw water and forbids him to look into the north room where she is cooking. He disobeys and discovers that she is boiling a child. (p. 131) In the evening the woman takes an ear of purple corn to take her place in bed. She orders it to tell the youth to lie down in case he should want to rise. At midnight a cat comes, sent by the witches, to upraid the woman for her slowness in bringing food. When the youth is sound asleep she leaves with the cat. The youth awakens, recognizes the ear of corn and breaks it up by throwing it against the wall. (p. 132) He follows his wife and sees

her entering the witches' house. He hides under the reeds of the hatch and sees what they are doing. They put up an arch and when the witches pass under it, only the upper parts of their bodies are transformed into animals. By this their chief knows that somebody is looking on. The witches find the youth. They tie him up and put him into a corner. After this when the witches pass under the arch in pairs (p. 133) they are transformed, one pair into wolves, the next ones into mountain lions, coyotes, cats, wild-cats, whip snakes and rattlesnakes. The youth is made sleepy and is put on the roof. When he awakes he sees that the roof is a ledge on a high cliff. He wails and young squirrels hear his crying. They run to their mother and tell her that a dead person is crying. (p. 134) She knows what has happened and, with her children, takes water and corn in four acorn cups to the young man who is unable to eat and drink all contained in them. The mother squirrel tells him that for four days the kachina will come and try to deceive him and he will be saved if he withstands them. (p. 135) After four days two Cliff-Dwellers come and offer him food which he declines. They tell him that he can step down from the ledge which appears low to him. He declines to move. Then the cliff appears high again. Next two girls come and the same happens as before. (p. 136) Last blue and yellow water-snakes come and try to push him down. He throws medicine on them and they disappear. The next day the squirrels bring him food and four piñon nuts in a basket. The mother squirrel plants the nuts and piñon trees grow in one day up to the ledge (See Sia, p. 48). (p. 137) He climbs down. The squirrels take him home and wash his head. He goes rabbit hunting. The mother squirrel takes a rabbit to Spider-Woman who lives under a snakeweed. Spider gives her medicine (p. 138) and tells her what the young man is to do in order to punish his wife. When he reaches home the people are witnessing the dance and stick-swallowing of the kabina. (p. 139) The people have melon and watermelon seeds which they eat. The youth has piñon nuts and his wife asks for some. They go home. The medicine which he puts on her eyes makes her sleep. Then he ties her to the ceiling with other medicine made of pitch. Thus she dies.

Gunn (p. 195-203) has the same story. The incident of the boiling baby is omitted, also the call by the cat. The man is made to eat with the witches and becomes a cat when passing under the arch. He is told to bring the heart of his favorite sister. Instead he kills a rooster. When the chief of the witches pierces the heart with a cactus thorn it crows. The youth is placed on the ledge by his wife. The squirrel plants the piñon nuts on the ledge and he escapes upward (as in Sia, p. 48). The squirrel gives him black pigment to smear on his wife's face. When he does so she falls asleep. He puts an ear of corn in each of her hands and when she awakes she screams like a shu-anta until she dies.

The story is also told by Lummis (pp. 194-199). The incident of the purple corn is omitted. A cat and then an owl call the woman. She enters the witches' cave under a rainbow and turns into a cat. He is asked to join the witches and to bring his mother's and sister's hearts. Instead he brings the hearts of two sheep. The visit of the kachina when he is on the rock shelf is omitted. The pine tree grows up in four days and he climbs down. On returning to Acoma he finds that he has been away four years. He gives pine seeds to his wife which she eats. They sprout in her stomach and kill her.

De Huff, *a*, (pp. 172-182) tells the same story. The woman when going out replaces her eyes with owl's eyes. All the witches have owl's eyes and throw off their blankets under which the man hides. He is invited to join and to bring his sister's heart. Instead he brings that of a rooster. When the heart is pierced by the witches it cries like a rooster. The witches drop food from above to induce him to stir and to fall. He resists. The two snakes come but he protects himself with medicine. Spider gives him a shining disk which he is to wear on his chest. He rolls it to his wife who begged for it and she is transformed into a snake.

Old-Woman-Kʸʿɛ·ʹpe.

(Told by Pedro Martin, 1920.)

K'o·ʹyau kʸʿɛ·ʹpe tried to obtain large pearls from the water. She was drowned and the people wept. The people went to the drowning place in the lake and killed themselves. If K'o·ʹyau kʸʿɛ·ʹpe had not died in the river there would be no death in this world.

After her death the people sang :

K'o·ʹyau kʸʿɛ·ʹpe ko·ʹtcʿumɛʹ
K'o·ʹyau kʸʿɛ·ʹpe ko·ʹtcʿumɛʹ
K'a·ʹtsʾiwatʿ tʸïʹnɑ
koa·ʹckʿumatʿ ctca'kʿᵘ
aikʾato·ʹriwa
K'o·ʹyau kʸʿɛ·ʹpe tcʿo·ʹʾctʾo, a·ʹha i·ʹhi.

Old-Woman-Kʸʿɛ·ʹpe is persistent,
Old-Woman-Kʸʿɛ·ʹpe is persistent,
They increased in numbers above.
To the drowning place every one goes
Ay !
Old-Woman-Kʸʿɛ·ʹpe is dead, a·ha i·ʹhi.

(Gunn, pp. 134-136) The chief's daughter at White-House has scabs and cannot be cured by the shaman. Her father sends the war captain to fetch Old-Woman-Kʸɛ·'pe who lives west beyond four rivers. On the way back she shakes sand out of her moccasins on the bank of the first river. It becomes deer, antelope, buffalo and other animals of the plains. On the second river she creates in the same manner birds, on the third reptiles, on the fourth insects. She cures the girl and goes back. The shamans go to her house and tell her that after four days she will be killed. She shades her eyes with a broom and looks at the sun. Then she sings as above. All the animals mourn her death.

I·'T·IWAISIWα.

(p. 140) The boy I·'T·iwaisiwα has an eagle as a pet. He goes to Isleta to buy shirts, trousers and fruit and takes women's dresses, belts, and stockings for trade. His father warns him of the gambler Ci·Pɪ'k'-Tʸiwα' who challenges every passerby and wins all his property and his heart and kills him. The boy promises to avoid him but is compelled by Ci·Pɪ'k'Tʸiwα' to play with him. (p. 141) He loses everything and returns home. His parents desert him. They hide a little food under a pile of corn. The eagle offers to carry the boy to his home in the sky. (p. 142) I·'T·iwaisiwα gives him four rabbits which he has killed. The eagle tells him where to find the food that has been hidden. The boy gets on the eagle's back and is told to shut his eyes. The eagle flies four times around the field in which the people are working and is seen by them. The people are sad because the boy is being taken away. The eagle reaches his home on the west border of the mesa between precipices. (p. 143) The boy is welcomed by the eagle's relatives and wants to go hunting. He is warned because the game is dangerous. When he goes out he meets spider who is sitting under snakeweed. She makes medicine for him which he has to blow on the game. When a fierce elk attacks him he blows on it and kills it. (p. 144) The meat is taken into the house of the eagles. In the evening he is taken to a dance of ghost girls but is warned not to laugh because else the dancing girls will keep him. He disobeys and on the following morning the beautiful girls of the night before are only skeletons. He escapes to the house of the eagles (p. 145) who tell him to go back home because he caused them trouble. The pet eagle carried him back home through the hole in the sky through which the wind is blowing strongly. Then he sends him home. On his way he meets an old man carrying wood, who does not recognize him. He sends the old man home to announce his arrival (p. 146) and his parents welcome him.

Tayo·′ (The Boy and the Eagle).

(p. 146) A man owns an eagle. His family do not feed the eagle when he is absent. One time, when the people go to till the chief's field, his mother and sister take food to the field. Then the eagle carries Tayo·′ to his home in the sky. He sings and the people see him. They pass through the zenith to the upper world. He meets Spider-Woman whose grandson is snaring birds. He helps him.

Lummis (pp. 122-126) tells the same story briefly. When the boy arrives in the sky he has to climb a ladder set with flint knives to reach the eagle's house. Spider gives him medicine. He spits it on the ladder and the flint knives drop off. The eagle carries him home.

See also De Huff, *a*, (pp. 105-108).

The Deserted Children.

(p. 147) The people are starving and desert a boy and a girl, brother and sister. (p. 148) When the children find that they are deserted they go to the field, the boy carrying his sister on his back. To console the girl he makes a toy bird out of a corn cob. In the night it comes to life and becomes a dragonfly which flies to Wɛ·′nimaʇse and asks the kachina for food for the children. (p. 149) The four kachina chiefs fill openwork stockings with corn and send him back. He hangs them up over the sleeping children and the corn dropping down rattles on the skin with which they are covered. They discover the corn and the dragonfly tells them that he brought it because he was grateful for having been brought to life. He shows them also fruits in the north room of the house. (p. 150) He instructs them what to do when their parents come back. Dragonfly goes back to Wɛ·′nimaʇse and asks for all kinds of corn and wheat. The blue kachina chief asks whether the children are grateful and tells them that they will come after four days and bring them all kinds of cultivated plants. He orders the children to make prayer-sticks and the boy to hunt game. (p. 151) When the boy is told what to do he says that he does not know how to make prayer-sticks. He is sent to Old-Man-Fire and to the Mountain-Lion-Man. Then dragonfly tells that the parents of the children will arrive the next day and instructs them again what to do. The dragonfly goes to the North-Spring where the butterflies live on pollen of flowers. The children take off their dresses waiting for their parents. (p. 152) The parents appear glad to find them but the children refuse to be taken on their laps until their parents give up their own clothing to dress the children and the children tell what has happened. (p. 153) The father wants to give up to his son his position as chief. The latter

advises his father that the kachina are to come within four days. The father promises to make prayer-sticks and the son goes hunting. The father makes prayer-sticks for him which are tied up in a bundle to be given to Mountain-Lion-Man. (p. 154) He gives these to Mountain-Lion-Man and asks for four kinds of the best game. The mountain lion roars and the animals come from all sides. He kills a reindeer (?), a deer, an elk, and a mountain-sheep. Then he roars again and the game goes back. The boy skins the game and carries it home. (p. 155) The chief calls upon Old-Fire-Woman who boils the meat. The kachina are coming with much rain. Sacrifice of prayer-sticks, pollen and sacred meal is put down at the door. (p. 156) They are given prayer-sticks and the kachina go back with the Dragonfly.

This is a Zuñi story. See Cushing, Zuñi Breadstuffs, Indian Notes and Monographs, Vol 8. (1920). pp. 55 et seq.; Ten Kate in Journal of American Folk-lore, Vol. 30 (1917), p. 496.

Animal Stories.

Coyote and Skunk.

(p. 156) Coyote and Skunk go hunting. They drown out prairie dogs in their holes. They roast the prairie dogs and Coyote suggests that they run a race and the winner shall have the prairie dogs. Skunk hides in a hole and when Coyote is running along the proposed track, (p. 157) Skunk goes back and eats all the large prairie dogs which he carries away in a bag. He climbs a rock. Coyote comes back and finds that only the small prairie dogs are left. He pursues Skunk who is eating on the rock. Coyote threatens to kill him if he does not come down. Skunk runs away and hides in a cave. Coyote threatens to smoke him out with snakeweed. Skunk says he does not mind that. Coyote threatens to use juniperwood. Skunk says he does not mind it. When he threatens to smoke him out with pitch, Skunk begins to cry. Coyote makes a fire. Then Skunk kicks the fire apart and burns Coyote's face.

The same story is told by Parsons (JAFL 31 : 229). In another version told by her (JAFL 31 :230) Coyote races with Prairie-Dog and Rabbit. Coyote pretends to be dead and the Prairie-Dogs dance around him. He kills them by throwing sand into their eyes. He races with Rabbit who hides, returns and eats the Prairie-Dogs while Coyote is running. Rabbit hides at the foot of a rock. When Coyote tries to climb down he falls and is killed.

See also Coyote and Hare, Sia, pp. 147, 151.

Coyote and Fox.

(p. 157) Fox tells Coyote (p. 158) that there is a cheese in the

water hole at Acoma. He ties a rope around Coyote's waist. Coyote sees the reflection of the moon in the water and jumps in. Fox runs away to a cave. Coyote succeeds in getting out of the water and pursues Fox who tells him that he is holding up the stone which, if he should move, would fall. (p. 159) He induces Coyote to help him and runs away. After a while Coyote gets tired, moves and sees that the stone is the roof of the cave. He pursues Fox and finds him under a cotton-wood tree. Fox says that a hail storm is coming on and induces Coyote to crawl into a sack for protection. He ties up the sack and kills Coyote by throwing stones at him.

The incident of the cave and of the moon-cheese is also told by Parsons (JAFL 33 : 49).

Other tales of Spanish origin are fairly frequent among the Pueblo Indians. To the present type belongs a well assimilated story recorded by Dr. Parsons. (JAFL 31 : 233). The Shtoroka dance in a deep cave. Six Coyotes want to go down and try to descend by holding one another by the tail. One of them breaks wind and they all fall down and are killed by the fall.

I do not give details in regard to the European fairy tales recorded from Laguna (see JAFL 33, pp. 55 et seq. ; De Huff, *a*, p. 44, 92, 100, 109, 132, 153. De Huff, *b*, 35 ; probably also De Huff, *a*, p. 95), nor of the biblical Stories (see Parsons in JAFL 31 [1918] : 256.)

The Water Serpent.

(Gunn p. 120) This is in all probability a Spanish tale. A girl at White-House finds a worm which she places in a waterhole. As it grows she enlarges the hole. It becomes a large horned water-serpent which takes her down into the water and bestows the gift upon her that precious stones fall out of her hair. She marries. Another woman drowns her while her husband is on a war party and pretends to be his wife. When she is made to wash her hair and shake it no precious stones fall out. The man sees his real wife in the water. He kills the pretender and takes his real wife home.

Coyote, the Cranes and the Frog.

(p. 159) Coyote sees Cranes dancing. He likes their dance and they tell him that they carry on their backs their grandmothers whom they have killed. (p. 160) Coyote kills his mother by striking her over the head and carries her on his back. The Cranes fly away and tell him that they told a lie, that they were carrying yucca roots. He buries his mother under stones. He meets Swallow-Man who asks him to carry his wife Frog to his house. Frog jumps on Coyote's back and he

takes her to the house of the mother of Swallow-Man. (p. 161) Frog jumps into a spring and food is given to her while she is sitting in the spring. This spring is called Frog's-Husband's-House.

Coyote leaves and sleeps under a juniper tree. He gets into a trap baited with squashes and is killed.

De Huff, *b*, (pp. 137-138) has a story of the turtle doves who say they grind their grandmother's bones and induce Coyote to kill his grandmother.

Coyote and the Blackbird-Girls.

(p. 161) The Blackbird Girls are grinding and singing. Coyote (-Girl) goes to get juniper berries for them. (p. 162) They make a ladder leading to their house, the rungs of which are sunflower stems. When Coyote steps on the ladder the rungs break. She falls down and the berries are spilled. The birds fly to a rock to drink there. Before leaving, each gives Coyote one feather and she flies with them. While she is drinking on the top of the rock they take back their feathers and fly away. Spider offers to let her down in a basket. (p. 163) She is forbidden to open her eyes, disobeys, falls, and is killed.

Badger-Man passes by, carrying a dress on his back. He finds Coyote, covers her with a dress and and blows medicine on her, first from the north, then west, south and east. (See p. 218) Coyote revives. Badger takes back the dress and goes on. Coyote wants to kill the Blackbird Girls. (p. 164) She sees a trap baited with sweet corn and squashes, goes in and is killed.

Parsons (JAFL 31 : 219) has the same story from Acoma. The birds are pigeons. They say Coyote has a dirty mouth and take away their feathers. When he lies dead another Coyote comes and revives him in the same way as Badger but with another song.

De Huff, *a*, p. 40 tells the same story.

Coyote and Lark.

(p. 164) Coyote's young ones are thirsty. He brings water in his mouth. The Lark sings, "Coyote's snout is long." Coyote says, "Some one speaks nicely to me," and in speaking loses the water. The same is repeated four times. He plasters mud over his mouth, but nevertheless he speaks and the water runs out. Finally the Lark flies away and leaves a skin stuffed with stones. Coyote bites it and breaks his teeth. (p. 165) Meanwhile the young ones have died. He goes to

the water, sees his reflection and is scared. This happens four times in four different directions, A dog sees him, pursues him and kills him.

Parsons (JAFL 33 : 47, and JAFL 31 : 226); and de Huff, *a*, p. 136 give the same story.

Gunn has a similar story, " Coyote and Horned Toad " (pp. 214-215), The Toad sings and Coyote learns the song. Then the Toad stuffs its skin with flint and departs. Coyote is frightened by the flutter of ducks and forgets the song. He returns, asks the Toad four times to sing and when it does not sing he bites it and cuts himself so that he dies.

Analogous is the story of Fox and Lizard (de Huff, *a*, p. 46). Fox learns Lizard's song, forgets it when startled, swallows Lizard who refuses to sing again. Lizard cuts his way out and fills Fox's stomach with stones. He is drowned. Lummis p. 86 tells the same story of the horned toad,

Parsons (JAFL 31 : 225) tells the story as recorded in Acoma. The animal who sings is Lizard (?). When Coyote digs for rabbits he forgets the song. Lizard when questioned four times does not answer. Coyote swallows him and Lizard cuts his throat and kills him.

Coyote and Frog.

(p. 165) Coyote plants wheat on a well-watered field. (p. 166) In answer to his question Sun tells him that there will be rain four days after the sun rises with a rainbow around his face ; also that Coyote's howling at sundown will indicate rain. At sundown Coyote awakes and howls four times. The next morning there is a rainbow around the face of the sun. Thus the people know it is going to rain.

After four days Frog claims the wheat field as his. He and Coyote agree to settle their claims by racing. They start. (p. 167) Frog jumps on Coyote's back. When Coyote makes the goal, Frog jumps off just ahead of him and thus wins the race.

Coyote and Badger.

(p. 167) Coyote and Badger visit a Navajo girl with brown hair and light complexion. She gives them boiled corn, squashes and wafer bread. After they have eaten they ask to be allowed to sleep at her house. The girl makes a bed for them below the door. After some time they ask the girl whether they may not lie down with her. She refuses, but agrees for the next night, if on the morrow they bring her rabbits. (p. 168) They return home and sing a song asking for success in hunting and for a snow-fall. Badger goes out and sees that there is snow.

They go back to the house of the girl, who promises that whoever catches the most rabbits will be the first to lie with her. Coyote

catches five rabbits, Badger many. Towards evening Badger enters a rabbit hole. (p. 169) Coyote closes the door on him and thinks that Badger will be buried in the sand. He carries the rabbits to the girl's house and tells her that he has killed them and that his uncle is buried in the sand. Then Badger arrives. He also carries rabbits. He tells the girl how Coyote tried to kill him, and that Coyote killed only five rabbits while he has killed many. The girl gives him food first, while Coyote remains at the door. After a while Coyote is also given something to eat. Then they go to sleep.

Coyote and His Daughters.

(pp. 169, 170) Coyote pretends to die and wants his daughters to marry a man with a conical hat and a quiver of mountain lion skin. His body is put away. Then he arises and borrows a hat, quiver and other pieces of clothing from a neighboring village. He comes back playing with his arrows which he shoots ahead. With his arrow he hits the one shot before. The girls have moved away after their father's death. He asks for "uncle" Coyote. (p. 171) When he hears of his death he asks for his last words and marries the girls. The girls wash his head, comb him and discover a lump on his neck by which they recognize their father. They run away.

Coyote visits his Friends.

(pp. 171, 172) Coyote visits woodpecker whose mother produces corn by striking her leg four times with a poker. Coyote's mother imitates her and hurts herself. (p. 173) Next woodpecker's mother calls a stone to come to her. She puts wood under it. The stone turns over and there is wheat and cornbread. (p. 174) Coyote's mother imitates her. The stone rolls on her and kills both her and her son.

(p. 174) After a preliminary refusal Snake gives Coyote four rabbits that he has killed and invites him to visit him after four days. (p. 175) When he arrives Snake's mother brings out of the north room fresh corn mixed with squashes. Coyote takes home to his mother three cooked squashes and boiled green corn. (p. 176) After four days Snake returns the visit. Coyote offers him a stool but snake just coils himself up. He declines the food but asks for pollen to be put on top of his head [1]. When his wish is complied with he licks it off (see

1. See also Lummis, p. 47.

p. 233). Before Coyote visits snake he makes a long tail of bark for himself. When he arrives at Snake's house, Snake offers him a stool which he refuses. He coils up as Snake has done. He also refuses food, but asks for pollen to be put on his head. He cannot reach the pollen with his tongue, but still declares he has had enough to eat. He departs and invites Snake to visit him in four days. Snake burns Coyotes tail with a firebrand. The fire burns off his hair.

See also Sia, p. 156; de Huff, *a*, p. 191, Coyote calls the rock that kills him. De Huff, *a*, p. 98 tells of Coyote who likes the honey of the bees. They tell him he must strike his feet with a stone. He does so and hurts himself.

The Girl and the Turkeys.

The elder one of two sisters is married. She goes to draw water and finds her sister with her husband. She becomes angry, calls her turkeys, feeds them and tells them that after four days she will go to the lake at Laguna. The turkeys offer to go along. She tells her sister and her husband that she will leave them and that they may marry. She invites them to eat with her, but they remain in the house. She wraps up deer meat, pollen and four ears of corn, rolls up her hair behind her ears, inserts a crooked prayer stick, puts on a white back cloth with a red border and puts eagle down on the parting of her hair. She leaves with her turkeys. After a while a gobbler carries her on his back. When they arrive at the lake, she eats with the turkeys and sends them up Mt. Taylor where they are to feed on wild seeds. She opens up the bundle of provisions which turn into mosquitoes and gnats. She rolls a ball of pollen over the water, follows its trail and disappears in the middle of the lake. The turkeys fly after her and the edges of their wings are wet by foam and become white (see p. 220). Then they go up the mountain. The woman's husband arrives and throws her dress down which is transformed into butterflies.

De Huff, *a*. A girl carries the turkey away and goes to drown herself. Her mother throws her dress into the water. It turns into deer; the moccasins turn into bears; the kerchief turns into slime, the belt turns into a water-snake.

Deer and Wolf.

Deer-Woman and Wolf-Woman live at Wɛ'nimaʇse. The Wolf asks the Deer to go with her to pick piñon nuts. The Wolf asks the Deer why her young ones are spotted. She replies that she smoked them in a closed room in which she burned corn cobs and juniper. The

Wolf kills the Deer and carries the meat home. The Deer has twins. The Wolf gives them the deer meat and says their mother sends it. They suspect what has happened and in a dream a man tells them to kill the young Wolves and informs them that their mother has been killed. They are also told that their mother is in Wɛ'nimaʇse in a house. The next day the twin Deer gather corn cobs and juniper. They ask the Wolf twins to go into the room, close up all the openings, start a fire and the young Wolves are suffocated. When they are dead they put a tray with ashes into the hands of Wolf-Girl and place Wolf-Boy with bow and arrow so that he seems to shoot the girl. Then they run away. Old-Man-Turtle hears them. They ask him to take them across the river and he carries them across. When Wolf-Woman returns she shouts to her boy not to shoot his sister. She finds her children are dead and pursues the Deer children. She finds Old-Man-Turtle working and singing. He carries her across the river. Wolf-Woman reached the Deer's house in Wɛ'nimaʇse, jumps down and is gored by a buck.

Gunn (pp. 192-194) has the same story. They go to pick tunas. The boiling meat of the dead deer tells the children what has happened.

See also Sia, p. 153.

The Bears Husk Corn for a Chief.

The chief orders the people to husk corn. He sends his son to hunt deer as food for the people. He hangs up the meat on a tree and sees a coyote carrying a melon. He pursues it and when he comes near he sees a man sitting under a tree. When he asks what has become of the coyote the man says that he is the coyote and that he has taken off his coyote skin. The man tells him that on the following day the bears will husk corn for him and orders him to tell the chief. On the following day he sees a she-bear who tells him that she is going to husk corn for him and orders him to tell his father. The bear says that she is going to take the young man to her house. When he comes home he finds that the corn has been harvested but he does not see any piles of corn. He thinks the bears have eaten it and orders the people to pursue them. They go hunting and the chief's son shoots the bears. He is caught by one and bitten. The bear reproaches him because he has forgotten that they were going to husk corn and tells him that the corn has all been hidden. He also tells him that he is going to die and that he will be taken to the bear's house. The young man is taken home and tells the chief what has happened. A bear woman comes, gets him and carries him to the bear's house where he stays.

Compare Cochití (Dumarest, p. 246); also de Huff, *a*, p. 149.

Rabbit and Bear.

Young-Rabbit and Young-Bear play. Rabbit suggests that they should bet a shell bracelet to see whether the one can scare the other. Bear hides behind a hill, pulls off his skin and appears suddenly. Rabbit is not scared. Rabbit makes a rattle of bones for himself. Bear believes that he is a dead person and runs away to his house. He jumps down and breaks a jar that his mother is making. Rabbit demands his shell bracelet which the Bear Mother orders the young Bear to give up. The next day they bet their bracelets and arrange a race. They run around the village in opposite directions. Rabbit wins and Bear looses his other bracelet.

Ts'ı'murąnąą (The Foolish Bridegroom).

A young man has a manikin which he calls his wife. He asks his mother for fine dresses which he puts on the manikin. He tells his mother that his wife is bashful and asks her not to go into her room. The mother disobeys, finds the manikin and throws it out of the house. A girl in a neighboring house finds it and the fine dresses. She asks for them and requests the young man to go to her home because she wants to marry him. The next day he goes herding with his young wife's male relatives. He is sent home to prepare cornmeal and mush. He boils only water which does not get thick and finally he pours all the cornmeal into it. He returns and his father-in-law tells him to go straight back and get more cornmeal. He goes and when a juniper tree is in his way he chops it down. Thus his father-in-law finds him and sends him back to his home.

Another girl takes the dress and wants to marry the young man. He is told by his father-in-law to spin for his wife. He hears something boiling, finds snowbirds and mush in a pot which he puts into his hat to carry to his mother. He is discovered, scolded and leaves his wife.

Another girl finds the dress and marries the young man. He spins and finds mush in a pot on a shelf. He takes it down. When he drinks, the bowl slips from his hands and he soils his clothing. He is scolded, goes home and does not marry again.

Compare for the last incident, Cushing, Zuni Breadstuffs, Indian Notes and Monographs, Vol. 8 (1920), pp. 282 et sq.

BELIEFS AND CUSTOMS

In the following I give a summary of the beliefs and customs of Laguna as they appear from the tales and from incidental notes. Wherever the notes published by Dr. Parsons (in her notes on Laguna, in notes added to Dumarest's Cochití and in her notes on Zuñi) bear upon features to be discussed here, I have tried to refer to them. I have not recapitulated the topics not dealt with here.

The World.

There are four worlds under ours, a white, red, blue, yellow one from below upward. Thought-Woman (the Spider?), Nau'ts'ity'i, the mother of the Indians; Ï'tc'ts'ity'i, the father of the whites, Co·'tc'umina·'k'o, the mistress of the game, who gives names to everything; Wa'amina·'k'o, who belongs to the kurena, live there. Nau'ts'iy'i is identified with I·'aty'ik'u, the sacred ear of corn. The way out of the lower worlds is through the shipapu, the Place of Emergence, along a prayer-stick, notched on both sides. In our world are six mountains, at the four points of the compass, above and below. On these live the six Storm Clouds. Far in the west, at We·'nimaTse, live the kachina; in the east is the house of the sun. There live also the kopishtaya, the sayap shamans and the kashare. The kurena live near the house of the sun. The flint shamans live in the south. At the sun's house live Sun-Youth and his mother. With them are the twin heroes who watch the sun and the rainbow. Salt-Woman lives at the salt lake of Zuñi. Her grandsons, the twin heroes, watch the lake from mountains near by. A number of kachina live near the lake. Special kachina and kopishtaya live on mountains. In lakes and rivers are holes (drowning places) through which access may be had to the lower worlds.

After the emergence the people lived in a number of towns. They settled first in White-House, to the south of the Place of Emergence, at a place where Nau'ts'ity'i's elbow rested when she placed her bent arm

on the ground. Reed-Leaf-Town is in the northwest. There Shkoyo, ʀaup'a·tɑ' and the people lived. Adobe-Town is mentioned as a place to which the people migrated. Remarkable rocks are men and animals who were transformed during the migration.

Supernatural Beings.

The kachina.

Supernatural powers are called kopishtaya, kachina, and shiwana. The distinction between all of these is not by any means clear in the minds of the Indians. The kopishtaya live in the east at sunrise, where they went with the kashare when leaving the Place of Emergence. They are always kind and helpful. In prayers the kachina are always differentiated from the kopishtaya and shiwana (pp. 212, 213). The body of a supernatural being is called *-cu*, that of a person *-n·i*. The supernatural beings have magic power (k'o·'k'imuny'). Shamáns have the same kind of power. The kachina live in the northwest in Wɛ·'nimaʀse (pp. 7, 36, 38, 62, 148). In one story it seems as though the na'wish lived farther to the east, but near Wɛ·'nimaʀse (p. 57). I cannot convince myself that the kachina are identified with the dead, although some dead are supposed to go to Wɛ·'nimaʀse. The kachina as a class are helpful. They come to the villages to be fed by the women whom they call mothers (p. 57). They bring rain and fruits. When they reached our world coming up through the Place of Emergence they were ordered by Nau'ts'ity'i to go every morning from east to west, four times, with the shiwana, and to bring food to the people. The antelope (p. 36) takes buckskin to the kachina at Wɛ·'nimaʀse, and receives from them a return gift tot clothing for his son. Dragon-Fly-Man obtains food from them as a gift for deserted children (p. 148). Later on they visit the village and bring rain and cultivated plants.

The kachina, as well as Sun-Youth, who does not seem to be called a kachina even though he appears in kachina dances, call the Storm Clouds every morning (pp. 102, 104, 111, 118). This agrees with the orders given to them by Nau'ts'ity'i.

In many stories (see pp. 102, 104, 111, 118; Gunn pp. 122, 127, 144) the kachina murder women or kill people whom they overcome by gambling. Both of these actions are ascribed to other beings who are not necessarily considered as kachina, such as the buffalo who eloped with a woman (p. 122) and ʀaupa·tɑ' (p. 76) although the animals and gamblers may sometimes be thought of as kachina (Gunn p. 160). In our stories the kachina are divided into groups. The

na'wish (p. 57) are particularly referred to in a quarrel with the other kachina. The fly-na'wish (tsap^{ʻi} na·'wic) appears as a messenger of the kachina chief (Gunn p. 179). Sun-Youth (pp. 82 et seq.) appears in our stories as punishing girls who refuse to marry.

There are four kachina chiefs at Wɛ·'nimaʦe among whom the yellow and blue one are mentioned (p. 149).

A number of dangerous beings, called kachina live on the mountains, such as ʦaiyαi'ʻʧʸiits'ic^{ʸɛ} at Acoma (p. 102), Cliff-Dweller on a high mesa (p. 104). Flint-Wing on a mountain top (p. 111), perhaps also Whirlwind-Man (p. 118), although it rather seems that he belongs to Wɛ·'nimaʦe.

Parsons (p. 100, note 3) says that there are three groups of kachina dancers: chakwena, gwapeauts and waiyush.

On p. 210 a number of kachina are mentioned. From this list and other sources the following may be enumerated.

ko'maiyauc, a group that appear four days before the arrival of the kachina and announce their coming (pp. 62-63). They wear horns on the head. Dr. Parsons says that there are eleven of these. Their bodies are painted with red clay (see also Parsons, 101, note 4. "This clay is found at Servietta"). In the knobs of their masks are grains of corn, seeds of water melon, cantaloupe, pumpkin, pine nuts, yucca fruit, coral, turquoise, abalone and pink shell. They make the road for the people. Parsons (*a*, p. 101, 107, fig. 15) identifies them with the Zuñi Koyemshi. She also mentions their incestuous sister Kuyocha, corresponding to the Zuñi Komoketsi (see also AA 20 : 183 and Kroeber, Zuñi Kin and Clan APAMNH 18 (1917) : p. 145, footnote).

koa'ɒeauts^{eʻ} (p. 210) has feathers tied to a string, a kickstick tied in. Parsons, p. 100, note 2 equates them with kok'okshi of Zuñi. She says their esoteric name is haimatatsime (p. 100, note 2). They dance the hemish and kaiya (p. 100, note 3) (k'aiya = room, inside, everything inside). The ko'apeauts^{eʻ} and he'yα' are sent as messengers by the kachina to the na'wish (p. 59).

he'yα', the companion messenger of koa'ɒeauts^{eʻ} (p. 59). In Cochití he is accompanied by aik'a. By some Cochití he is called father of the kashare. He wears a whole buckskin like a manta, and a headdress of eagle feathers (Goldfrank, p. 112, nos. 16, 17).

hemish (p. 210) (Parsons, *a*, p. 99) is identified by Dr. Parsons with the Zuñi hemiishikwe. According to her description he wears a cornhusk circlet from which project three arrowlike red and yellow zigzag slats with black points, one in front, one on each side. These are lightning symbols. They must be made by the Storm Cloud shaman.

To the back of the headpiece is fastened a red and yellow slat which, when not in use, is kept detached from the circlet. Around it downy eagle feathers are tied (*Ibid.*, fig. 7, p. 100).

ʀoaˈctˈoˑtcu (p. 210) (Parsons *a*, p. 100). Dr. Parsons says that they are so called from some arrangement of feathers in the headdress and that their dance opens the hunting season, as the ololowishkya ia of Zuñi.

kˈaˈyaˑˈɑ (p. 210).

tsaiyeˑˈtʸuitsˈicʸɛ (p. 210). Compare tseˈadʸuwitsa and tseamacdatᵘˈ of Cochití (Goldfrank pp. 109, 112, nos. 20, 21).

waˑˈyuc (p. 210), duck. Dr. Parsons (p. 100, note 1) equates them with muluktakya of Zuñi. She says the esoteric name is chupakwe, the name of the Zuñi kiva group associated with the dance. They occur also in Cochití (Dumarest, p. 185, Goldfrank, p. 110; 113, no. 25).

moˑtsⁱˈ (p. 210), Hopi.

naˑˈwish (pp. 57, 210). Dr. Parsons (p. 101; fig. 11, p. 104) figures a fly naˑˈwic (tsˈapⁱˈ naˑˈwic).

tciriaˈpʀunʸi, a runner, is mentioned who makes fun of the kashare (see p. 293).

kˈayaˑˈpɛˑˈtsɪtᵘˈ, runner, the same as kopotᵉˈ (Parsons, fig. 4, p. 93) and his brother ʀaukˈaˑˈʀaya (*ibid.*, fig. 5, p. 94) and described by Parsons, See p. 237.

tsˈiˑˈtsˈïnïtsiˈ who whips at initiations. He also whips children who come too close to the dancers (Parsons, p. 100, fig. 10, p. 104; p. 112). In Sia the corresponding kachina is called by Stevenson saˈiahlia (p. 117) a term, perhaps transferred by her from Zuñi sayaɬian (Parsons, Notes on Zuñi I p. 178, note 56, saiaɬia, Dumarest, Notes on Cochití, p. 183, note 1 by Parsons). Dumarest calls the whippers of Cochití who keep away women and children from dancers tsayanawa (p. 182); Goldfrank calls the whipper of that pueblo who function at initiations cuiyana (p. 111, no. 1).

tsanowani (tsawana) (Parsons p. 100). On the back of his mask is a bear claw. He cries, "Hu, hu!" shaking his head. He stands in the middle of the line of the kaiya (see below chakwena in Dumarest, p. 182, note 6) as their song leader and chief (see tsayanawa under the preeceding heading). He is said to look like natacka of the Hopi.He is Bear kachina.

salolopia (saloshpiyo) (Parsons p. 100). He wears a raven feather collar, has a long snout and his mask is always blue. He uses his yucca switches when people come too near the dancers. Parsons compares him with the Zuni salimobia. The identification was probably

made by a native from the illustration in Stevenson's Zuñi Indians (see AA. p. 182). In the chak-wena dance Oct., 34, 1918, he beats the bundle.

ma·shch'chuwai (Parsons, p. 101). A kachina who appears with the chakwena. He carries a pine branch with eagle feathers. (Parsons, p. 105, fig. 12. See the story of Cliff-Dweller, pp. 104 et seq.) Parsons says, " When the world was still soft he was turned into stone, and any piece of petrified wood bears his name."

ʁaina·'nʸi, a gambler (Parsons, p. 105, fig. 13; p. 111, fig. 17a, from Gunn, p. 160, and story ot Fire-Brand-Boy), see Abstracts p. 254.

k'o·'tc'inʸina·'k'o, Yellow-Woman (Parsons, p. 101) appears in dances and plays on notched sticks, grinding, at it is called. Their faces are painted yellow. Their parts were formerly taken by men-women.

According to Parsons all of these belong to two groups, the kaiya (k'aiya, room, inside, all around inside) and the hemish (p. 99). In A. A. Vol. 20 (1918), p. 182 she says that the kachina are divided into black and blue; and that the blue are subdivided into hemish, kohash-toch and kaiya. In the Zuñi story of the Deserted Children (of Zuñi origin) there is mention of four kachina chiefs, particularly of a Yellow and a Blue Chief (p. 149). Parsons also mentions

shonata, who carries an ear of corn in each hand, and shoradja. Both are spotted white on black, the former closer than the latter. From this and from a bonfire rite they formerly performed in time of drought she equates them with the Zuñi shulawitsi. Both of these are impersonated by members of the Corn Clan (Parsons, *a*, p. 101, note 1, AA 20 : 69, note 4).[1]

I have not included the chapio (tcᵃ'p'iyᵘ'), (Parsons, *a*, p. 101, Goldfrank, note 1; AA 20 [1918]; 183; A.A. 25 (1923) : 190) from ʁasï (El Paso), a bugaboo who appears on St. Joseph's Day, and on Christmas Eve. His appearance was observed on St Joseph's Day 1917, and at Christmas 1918. He brings wood to the chief's house. He scares children. If they do not obey he takes them away but lets them go when they cross themselves. "Therefore he has a cross on his mask." There are several of them. The p'cka·'ri (fiscal) is their master.

In Acoma Ts'i·'mo·tc'ɪnʸi appears as a kachina. He has bracelets of teeth. His mouth is tubular and he cries hŭhŭhŭhŭ. He carries a long stick with sweet corn on top which he gives to the children. He lives on Mt. Taylor (note, see p. 38).

I presume Abalone-Man (ca·'ats'e ha'tc'ʁsɛ, p. 62), Feather-Man, the

1. I was told that there is no heruta in Laguna.

wind (cpa'yak'hɑ'tc'tsɛ, pp. 16, 55), Flint-Youth (hi·'ctc'ianʸi mïtʸ'ᵉ p. 61), Mountain-Lion-Man (mo·'k'aitc' hɑ'tc'tsɛ, p. 71), Turkey-Buzzard-Man (ma·'cawe hɑtc'tsɛ, pp. 12, 75), Old-Woman-Fire (k'o·'-ya paipai'ctc'ɛ, p. 151) must also be counted as kachina. Ts'i·'mo·tc'ɪ-nʸi (p. 38) who gives teeth to children is so designated.

Cliff-Dweller, Yellow-Woman, the yellow and the blue Water-rattlesnakes are mentioned as hostile kachina (pp. 135, 136). tsaiyɑ' tʸïits'icʸɛ (p. 102), Cliff-Dweller (p. 104), Flint-Wing (p. 111) who lives on the north mountain k'awɛ·'cTʸumɑ (ko-wai -chum-mu, Gunn, p. 123), Whirlwind (p. 118) appear as kachinas who abduct women. I do not know if all of these appear in kachina dances.

Parsons (p. 101, note 1) mentions that the na'wish come out in the autumn yɑkohanna (?) or corn dance together with the hemish, two he'yɑ', two koa'ct'o·tcu, two oca·'tc' p'a'yaTʸamï, and, as leaders, one shonata and one shoradja.

There are two groups which are separated from the kaiya group (Parsons, 99), the chakwena and shtoroka.

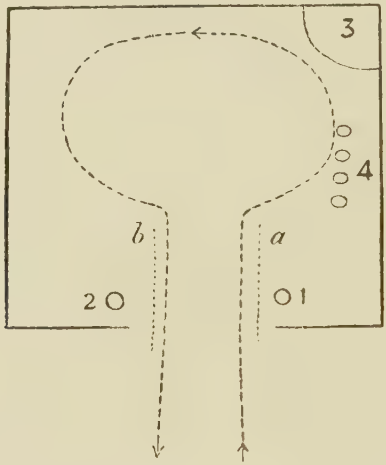
The chakwena are closely associated with the twin-heroes. Nau'ts'i-tʸ'i instructs them jointly to take care of the world (p. 8). According to Parsons they are also called cïts' Ma·'sɛɛ·wi (A.A. 1918, p. 182, note 2). Their masks are black. Their leader is ya·'nits'ɛcʸɛ tc'a·k'wɪna. He stands in the center during the dance.

The ct'o·ro·'ka (p. 190, Gunn, p. 173, Parsons, p. 98) had a war with the kachina in which the latter were defeated, because during the battle a rainstorm wetted their bowstrings of sinew, while those of the ct'o·ro·'ka, made of yucca fibre, became stronger. According to Parsons some informants claimed that this kachina must be impersonated by a member of the corn clan.

The ceremonies belonging to the arrival of the kachina are referred to in our tales. The ko'maiyauc announce that the kachina will arrive in four days. Then the cacique is asked to make prayer-sticks. The young man to whom their arrival is announced goes hunting. The next morning the cacique makes the prayer-sticks and in the evening his daughters carry them in four baskets [1] into the house to which the kachina are to come. They also carry food there. In the evening the war captains also go there and the kachina arrive that night (pp. 63, 64). The second description is in the tale of "the Deserted Children," certainly a Zuñi story (see pp. 147 et seq.). The kachina instruct the dragonfly to inform those whom they are going to visit that they will come

1. The wording on p. 150 is: four prayer-sticks in a basket, but it appears later, that four kinds in four baskets are meant.

in four days. "They are to make four kinds of prayer-sticks for us and to put them in four coiled baskets and to go hunting game." Again the cacique is asked to make prayer-sticks and the man who expects the kachina goes hunting. The venison that he secures is boiled in four places, together with the heads of the animals. Then a hole is made in the house for the kachina to enter. They come from the west with much rain. Wafer-bread, soup, prayer-sticks and pollen are put down in four places and a road of sacred meal is made leading from the door into the house (pp. 150-155).



The procedure of a Corn Clan ceremonial was described to me as follows: a man representing the cacique (ha'ᴛ camunʸi k'ayo'kʻᵃⁱ) stands at the right of the door 1, a woman representing his wife K'apo·'na·'k'o on the left 2. On his side a line of pollen (*a*) extends into the house, on her side a line of sacred meal (*b*). On the right side in the house stand four baskets with prayer-sticks (4) and in the right hand rear corner is the food 3. When the kachina come in the people (?) strew pollen. The kachina lift their hands alternately as though they were eating. When they leave, the women give the baskets with prayer-sticks to the men who give two to each kachina. The Antelope and Badger clans arise and pray (note).

There is no special house for the dances. Any one who is asked will lend his house for four days. Empty houses may also be used. After the dances the masks are taken back to the Badger and Antelope houses and are hidden (note).

The kachina tried to run away from the people. The antelopes tried to overtake them, but could not do it. The badgers succeeded on the Zuñi Mountains.

The day after the end of the retreat (wi·ˈcɒro) the kachina arrive and dance for two days (note).

The Shiwana.

The Storm Clouds (shiwana) are sometimes referred to generically, but when they are specifically named it appears that there are only six, belonging to the six directions.

Cuiˈsiyai lives on the west mountain tspɪˈnɑ (Mt. Taylor);
Maˈyotcʿiˈnɑ lives on the south mountain Tauˈtʸumɑ;
Cuiˈtʸirai lives on the east mountain kʿtcʿɑˈnɑ;
Caˈˈkʼakʿ lives on the north mountain kʿaweˈˈcTʸʊmɑ;
Maˈˈctcʿtʸɑmï lives on the zenith mountain Koaˈtʸumɑ;
Moˈˈritʸɑmï lives on the nadir mountain ctcʿiaiˈtcʿɑnɑ (note).

In Sia (p. 28) the same names occur but east and west are exchanged. I received the series here given a number of times from different informants in different years, so I feel reasonably certain that the order in which they are given is correct.

In Cochití the corresponding names are shruiterawana, west, as in Sia (in Laguna east); maiotchino, south; shruisininawe, east, as in Sia (in Laguna west); shrakaka, north; koatiuma mashtitiamo, zenith (a combination of the names of the mountain and of the shiwana); morikiamo, nadir. The animals associated with these directions are the same in Laguna, Sia and Cochití: west, bear; south, badger; east, wolf; north, mountain lion; zenith, eagle; nadir, shrew. (Parsons in Dumarest, p. 210). In the story of the origin of hunting customs the mountain lion is sent north, shohona west, wildcat south, wolf and coyote east (pp. 29, 30). In Cochití six women were associated with the directions: kuirshkilinako, dark yellow (blue ?) woman; koshinako, yellow woman; merinako, green woman; monako, black woman; keukaninako, red woman; kashianako, white woman (Dumarest, p. 182). In note 4 on the same page Parsons gives for Laguna the colors: blue, west; red, south; white, east; yellow, north; brown, zenith; green, nadir. In stories blue corn is kept in the west room, red in the south room; many colored or white in the east room; yellow in the north room (p. 100).

The second and fourth of the shiwana appear in the tale of summer and winter as contestants and their dresses are described in detail. Summer wears a shirt of buckskin with squash flower ornaments, shoes like moss to which parrot feathers are tied. His face is painted with red, and mica and flowers are tied on to it (p. 33). Winter wears a

shirt of icicles and his shoes are like ice. His shirt is shiny and to its end are tied turkey feathers and eagle feathers (p. 34). Each has a number of birds belonging to him. The birds of Summer are hɛnaTʸi Tʸa'mi (cloud eagle), ci·'Pai Tʸa'mi (? eagle), aTauc Tʸa'mi (? eagle), ts'ɪts' Tʸa'mi (water eagle, fish hawk), Pi'KʸiTʸi (bat), ci·'iTʸit'ᵃ (swallow), Tai'ck'a (mud swallow), ctc'u'Tika (a small swift). The birds of Winter are si·'α (snowbird); cuwak'α' (a bird with white and black wings); wi·'cKα (robin); hii·'Tsi (robin); ts'ɪ'nα (turkey). The crow belongs to both sides. Therefore it is black. The birds of Summer and Winter are their round shields. Summer's weapons in his battle with winter are thunder and lightning. Winter's weapons are hail, ice, and snow. Summer's side is supported by Rock-Youth. The house of winter is ice (note).

The shiwana are the personified Storm Clouds. Sometimes additional names of shiwana are given : Ka·'K·aiyaitʸe, tʸi·'k'ɑmɛ, ts'ira·'αi. Hi·'Tcats'ɛ, a beautiful shiwana, is said to be associated with the kashare. Na'yaPi·'nʸi is said to be a shiwana of the north west (note).

When they are captured by malevolent beings and held imprisoned there is no rain (for instance, p. 76).

The Kopishtaya.

There is no clear description of the kopishtaya and, I believe, the people themselves have no clear notion of what they are. They seem to be always benevolent. In Laguna the term is generally translated "angels". The most characteristic reference is the Acoma ceremonial described on p. 201. Early in the morning the kopishtaya appear; some carry in their hands ice, others cactus flowers and yucca in baskets. They emit smoke. Birds' down is ahead of them and they cry "hii." The first war captain and an antelope man make for them a road of flour and the boys sacrifice pollen to them. The kopishtaya put into the hands of the boys seeds taken from small pouches of deerskin. With daylight they disappear. The general setting of this appearance and the association of the Antelope clan in this connection makes it plausible that in this case kopishtaya and kachina are the same. They come, however, from the east, the home of the kopishtaya.

Sun.

The Sun lives in the east at Koai'k'tc' (p. 31). He sits on the rainbow which he turns when he starts on his daily journey. In the forenoon and at noon he stops at the resting place.

The sending out of the Sun from the lower world has been described before.

Sun-Youth lives at ʀoai'k'tc' with his mother. He owns a flute and a butterfly (p. 95). He is, therefore, undoubtedly thought of as a musician (compare Parsons, *a,* p. 91). He goes every morning to awaken his children, the Storm Clouds (p. 77). He punishes girls who refuse to marry (pp. 82, 89, 91). He appears also as the father of heroes (p. 251, Gunn, p. 155).

Mountain-Lion-Man.

Mountain-Lion-Man, the cougar, is the helper of the hunter. He, coho·'nᵪ, wild cat, wolf and coyote, under the instructions of Caiyai'k'ᵃ and ʀcai'k'ats'e establish the hunting customs (p. 28). After receiving a sacrifice he calls the game and gives it to the hunter (pp. 71, 72, 153).

The twin-heroes and war captains.

The names Ma·'sɛɛ·wi and Uyu·'yɛ·wi are not by any means confined to the twin heroes who accompanied the people on their journey from the lower world, nor to their representatives, the war captains. All the twin children of monster kachinas and women abducted by them, generally miraculously born and raised after the death of their mothers, bear these names. They are dressed in blankets of rabbitskin and are the grand-children of the cacique (p. 102, 108).

The first, mythological twin heroes come up with the people from the Place of Emergence. They are evidently instrumental in placing the sun (see p. 234) and go down to the lowest world to get it. They live at White-House and become disobedient to Nau'ts'itʸ'i. Then they are chased around the edges of the world (p. 8) and on their return they meet their sister K'oo·'ʀo who, sitting west, looks terrible and ugly; sitting east, is beautiful (p. 16). The twin-heroes and chakwena are charged with the care of the altars and of the sacred ear of corn.

They also kill monsters (p. 49). In this case their grandmother is called K'a·'tc'ʀcuwɛ. They descend into the lower world where they secure the feathers of parrots, turkeys, and ducks, all those used for prayer-sticks. They steal thunder and lightning, but they have to return it (pp. 49 et seq.). They also kill a giantess who is trying to eat a woman (p. 129).

In the story of Salt-Woman (p. 17) they appear as her grandsons.

The people who refuse to give them food are transformed by them into birds and stones, they settle with Salt-Woman at the Salt Lake of Zuñi. They reside on the mountains and watch the lake (pp. 22, 199). According to another tale Ts'i·'ts'ï'n'ï'tsi', ĸo·'maiyauc and Ct'o·ro·'ĸa are also located there (p. 279, 281, also p. 199).

In another story the twin-heroes are assistants of the sun (p. 31). When Coyote tries to take the Sun's place they accompany him. Coyote, as sun, sits on top of the rainbow and when he goes too low they turn the rainbow and pull him up.

It seems, therefore, that the twin-heroes must be considered as helpers and assistants of all these supernatural beings and that they are types rather than individuals.

In the pueblo the twin heroes are represented by the war captains, the "out of town chiefs." They are in charge of all public functions. They take care of the shamans, accompany them on their ceremonial visit to Mt. Taylor (p. 293); they attend curing ceremonials (Parsons in Dumarest, p. 157, note 4); they are in charge of the rabbit hunt (p. 205); they make prayer-sticks for hunters and sacrifice for them (p. 198); they act as town criers (p. 200, 206); they take part in the ceremonial dance of the warriors (op'i) (p. 207).

If beads are found in any of the ruins, they are given to the war captains.

Prayer-Sticks.

According to the texts it would seem that the cacique makes prayer-sticks for the people (pp. 63, 71, 153). The Caiyai'k'a seems to make prayer-sticks for the hunter. According to a note no cïts' were allowed to make prayer-sticks for the kachina. It was also said that shamans make prayer-sticks and offer them to Nau'ts'it^{y}'i as a prayer for food. Another informant claimed that anyone may make prayer-sticks according to instructions given by the shamans. The feathers used with prayer-sticks are those of the eagle, turkey, duck and co·'t^{y}'i. The feathers of these birds were brought to our world by the twin heroes (p. 54). The woods used are those of ho·'tc'k'aua, hi·ʇca'e, spruce, ʇ^{y}aits', also reed, ʇ^{y}ap'i and flower stalks of the yucca. Long prayer-sticks of the size of the distance from the wrist to the tip of the second finger are used as prayers for increase of crops and domesticated animals; short ones reaching from the middle of the thick of the thumb to the tip of the second finger are used to ask for the death of game animals. The shortness symbolizes the cutting off of life. The kashare (?) use a cane or prayer-stick with a crook at one end (cuwi'ts'c^{y}ɛ), a flute at the other. Two canes of the same type (without

a flute ?) with four turkey feathers and no other kind of feathers attached are used by woman shamans to draw in the clouds from the four directions. About September the elders (nawa'e) of the clans have a four days' retreat in which they are assisted by five or six persons who help them sing. The clan elder makes prayer-sticks which he plants.

Before the altar is set up the war chief makes four crosses with his crooked prayer-stick (?)

In the Migration tale ʁʸin:'c drives down the rattlesnakes from Acoma with a crooked cane (p. 41), and Arrow-Youth, in another tale (p. 72) drives the game to Laguna with a crooked cane.

Sacrifices, Prayers, and Purification.

The body of a person is purified by passing a flint down over the front of the body, over the back, the hands, the soles of the feet and the top of the head (p. 14). The shaman is painted in the same way (p. 15), and a town is purified in the four directions (p. 13).

Sacrifices and prayers are often referred to. When asking Nau'ts'itʸ'i for food, the shamans send her prayer-sticks, beads, and cigarettes, all wrapped in a buckskin (p. 10); in another version beads, prayer-sticks, and pollen. Before sent they are blown on (p. 11). The same offering is made to Old-Turkey-Buzzard who is to purify the town. The Parrot people of the Zuñi offer to Salt-Woman prayer-sticks, beads, and down (p. 21). Lightning-Man is given pollen and corn-meal, a symbol of life (p. 27). Hunters fast for four days, deposit prayer-sticks in the four directions every morning of these four days (p. 29). Antelope gives a buckskin to the kachina (p. 36). The kopishtaya and shiwana are given prayer-sticks, beads, pollen, and sacred meal (p. 39). An offering to the Mountain-Lion is fully described on p. 71. It consists of prayer-sticks, beads, pollen, cigarettes, red paint, mica, red and yellow cornmeal. All these are placed in a bundle. Again (p. 75) he is offered prayer-sticks, beads, cigarettes, feathers, pollen, and flour. In another story of Zuñi origin he is offered prayer-sticks, feathers, pollen and beads tied in a bundle (pp. 153, 154). When the kachina visit a village they are given prayer-sticks, pollen, and sacred meal (p. 135, see also, p. 281).

Old-Woman-Spider is recompensed by a gift of meat (pp. 105, 137).

Pollen and meal as a sacrifice are placed on the left hand of the recipient (pp. 58, 65).

Blessings are bestowed by blowing on the person or object to be

blessed. The person who names a new-born child blows on it four times (p. 198). The hunter who paints himself blows towards the sun (p. 199).

Supernatural beings and game are induced to follow a certain direction by making a road of pollen (pp. 198, 282, see also Dumarest p. 155).

The Cacique.

The head religious officer, the so-called cacique, is called tʸi'amunʸi ho·'tcʿanʸi, the leader chief, because he led the people from the Place of Emergemce. In tales he is always called ho·'tcʿanʸi ha'tcamunʸi k'ayo·'kʿai (chief prayer-stick holding), that is, "always remembering the prayer-sticks. "(In the beginning I misheard k'ayo·'kʿa for k'ayo·'kʿai. The former means "broken"). The cacique may belong to any clan. The office has been extinct for a long time. The last caciques are still remembered. They were Wa·'tsai, K'ayo·'tʸiɛ, Kaʿaai'tʸinai, and the last Mɛyo' (taiowiTʸuɛ or Mɛyo' according to Parsons, p. 109). The cacique does no every-day labor. He makes prayer-sticks, carries them up the hill near the village, north, west, south, east in this order, and prays for the people. He may not be a shaman but he must know how to pray. He must be serious-minded and must not have a quick temper. The shamans instruct him and tell him how to pray and sacrifice.

After the death of the cacique the shamans assemble and elect a successor. The rules in regard to selecting a successor seem very doubtful in view of those prevailing in other pueblos. Dr. Parson's version agrees with mine. She says that "only in case of disagreement among the shamans in choosing the cacique would the selection fall to the Flint Society" (p. 109).

In former times the rabbits caught at the ceremonial hunt in the summer and winter solstice were taken to the cacique. He had them cooked in his house and sent the meat to the house of the shamanistic societies (see "hunting" and "kashare and kurena").

The tcai'k'atsʿe help the cacique in preparing for the ceremonial rabbit hunt.

The people attend to the cacique's field and the women cook for him. After the harvest two ladders are placed against the cacique's house so that all the people may go in quickly. They husk corn for him. His field was near Mesita. When the people came back from harvesting for the cacique they were led by the kurena.

In tales the cacique is the only one who is allowed to make prayer-sticks for the kachina (pp. 63, 153).

In many cases he himself appears as town crier, giving notice to the people of his orders (pp. 185, 187, 206).

Warriors.

The warriors (o·p'i), after killing and scalping an enemy, must be continent for four days. If they do not do so the sister of the Twin Heroes, K'oo·'ko will appear to them in their dreams with large teeth, as she appeared to her brothers when they were running around the world (see p. 16). These four (p. 188 eight) days are spent fasting in the cacique's house (p. 208 in the kiva). Then the men sing. The warrior is only allowed to drink water. During this time he is given new songs. After the four days are over his father and mother (p. 208 maternal aunts) bring him food; his head is washed and he may go out. The kurena shaman with his reed whistle leads him out. The warriors must not speak (p. 208).

Before the dance the warriors smoke cigarettes in the kiva. On the evening before the dance of the o·p'i twelve men called co·ty'i (name of a bird) are sent by the war chiefs to call the people. The co·ty'i may belong to any clan. They divide into two parties of six and go to all the houses. The men who dance and sing are arranged in two rows. Each row is led by a kurena [1] who is followed by a man who carries the scalp-pole. These are followed by the men who dance and sing, single file. Between the two rows are eight o·p'i also in single file. Not more than eight o·p'i may dance at one time. If there are more in the village another dance is celebrated the following day, in which the remaining o·p'i dance. On each side, outside of the row of dancers, stand the aunts, wives, and daughters of the o·p'i. They enter the plaza in this order. The K'oo·'ko remains in the sacred room before they start out. The o·p'i enter coming out of their own sacred room or from the cacique's house, which at the time of the last cacique was number 76 of Dr. Parsons' plan.

It seems that after this dance the scalp-pole is put up in the middle of the plaza. The o·p'i divide into two groups and go to the east and west kivas. The kashare are in charge of the east kiva and the kurena of the west kiva. The dancers of the one side come out first led by the kurena who carries a whistle. He is followed by the o·p'i who are accompanied by the co·ty'i and two Ma·'sɛɛ·wi, and last comes the K'oo·'ko. The singers stand at the side of the plaza opposite the kiva from which the dancers come. Then the K'oo·'ko goes ahead passing

1. Perhaps one by a kurena, the other by a kashare.

the o·pᶜi and kurena and joins the singers. She dances in the middle of the plaza. After the dances the kurena and o·pᶜi stand at the end of the plaza opposite the singers; they retire to their kiva being followed by the singers. Next the same is repeated by the other half who have their own co·tʸi, Ma·'sɛɛ·wi and Kᶜoo·'ko.

The Kᶜoo·'ko dancer wears turkey feathers all around the head. Behind is a stick to which a bunch of parrot feathers is attached. On top of her head is a large bead with smaller beads around it. Her face is painted with horizontal stripes, red, black, and white. She wears a decorated manta, a belt of red cloth set with beads (not like a woman's belt). At the back of the belt are tail feathers of the eagle which hang down. On the left wrist she wears a fox skin hanging down. In the right hand she holds an arrow. On the right wrist she wears small white shell beads (ia·'sⁱ) which belong to Ma·'sɛɛ·wi. On the left upper arm she wears spruce. Her feet and her hands are painted white. She wears no shirt and no shoes.

During the dance of the o·pᶜi the Ma·'sɛɛ·wi stand aside dancing. They carry bow and arrow in the left hand, one arrow in the right hand. The face is painted black, chin and forehead white. They wear large eagle feathers on the head and small ones at the side of the large ones. They wear shirt and short apron painted with the design of a snake.

The o·pᶜi carries bow and arrows. He wears a bandolier with a pouch in which sacred meal, ? , pollen, quills of turkey feathers and smoking tobacco are kept.

The warriors eat the flesh of the scalp. This is also done by the Ma·'sɛɛ·wi.

After the war dance (kᶜauwai'pᶜi a·ts'ɛ·tɑ'nʸɛ), four seeds of every kind, melon, squash, piñon nuts, and corn are put away to be planted the next spring in order to obtain success in planting.

The warriors are believed to know all songs and to understand the languages of animals and plants.

The last o·pᶜi died in 1904. His last performance was in 1902.

I did not learn anything about a naihiya (see Goldfrank, p. 37).

Shamanistic Societies.

Whoever is to become a shaman (tc'aia·'nʸi) is given to an older shaman to be educated, and all his relatives help pay. The actual initiation takes place in February, March, or April (Compare Stevenson, Sia p. 74).

If a person struck by lightning is seen before the next peal of thun-

der, he must die; if not he will revive and he becomes a shiwana shaman.

There were no rattlesnake and giant shamans in Laguna (?). The following groups were enumerated and corroborated by various informants in 1920 and 1922 :

cïts tc'aia·'nʸi (raw shamans), head : ci'wana tc'aia·'nʸi.

sai'yap tc'aia·'nʸi, head : cumai'koli. They come from the east, the house of the sun (?).

ha·'k'anʸi (fire) and hi·'ctc'ianʸi (flint) tc'aia·'nʸi, head : kᶜᵃpi·'nɑ tc'aia·'nʸi. They come from the south.

The third group and the kashare swallow sticks in the solstice ceremonial. This may indicate a relation of these groups similar to that found in Cochití.

The first group together with the Antelope and Badger clans and the war captains look after the kachina. The shamanistic group prepare the head masks in the houses of the antelope and badger clans. They have no houses of their own (Parsons, 220, note 2, 103 notes).

The hɛ·'maʇaʇsimɛ cïts' tc'aia·'nʸi dance kachina dances.

The sai'yap wear small feathers on their heads inclined forward and the hair is covered with birds' down. They do not sing. They dance while others sing for them. While dancing they shout in a high pitch, " ou, ou. " When they dance a piñon tree is put up in the plaza and they dance next to it.

The warriors (o·p'ⁱ) were also called by my informant a shamanistic society. He mentioned another group, the tcahaya. This is probably the group shahiaye of Dr. Parsons (pp. 109, 277), subdivided according to her in the giant and ant groups. I was also given the name ts'ima'awa tc'aia·'nʸi who whips the novices four times with yucca switches. He holds the yucca switch in his arms and moves it four times right and left. Then he blows on it four times and covers it with a deerskin.

The house of the kᶜᵃpi·'nɑ tc'aia·'nʸi is west of the plaza (no. 117 on Dr. Parson's plan). The fire and flint shamans occupy separate rooms in the same house. The house of the sai'yap was in the south. It was torn down when the railroad was built. The cïts tc'aia·'nʸi have no house of their own, but use the houses of the antelope and badger clans (note).

The members of these societies are allowed to impersonate kachinas (note).

All the shamans wear on the head feathers of the tsopilote (note).

The cïts Ma·'sɛɛ·wi looks after the shamans (note).

*

Kashare and Kurena.

The kashare and kurena were created in the white world, the lowest one in which everything had its first origin. The kurena, by order of Nau'ts'ity'i made a prayer-stick of spruce with notches on each side. On this the people climbed up through the four under-ground worlds; the white, blue, yellow, and red to the Place of Emergence and into our world.

When the kurena came from the Place of Emergence they sang:

p'a'yaTy'amï ye p'a'yaTy'amï ye koiRai'nα p'a'yaTy'amï TO·nα co'u sι
youth ye, youth ye kurena youth here now from
sεε'Tsi TO·nα co'u sι sεεTsi, yee i'TsaTy'i'ni Tsi wa'awu'ny'i Tsi
I come, here now from I come, yee beads thing, load (?) things
cu'imi nï Tsi cTy'ιri cTy'ιrika'nomα. KoaiKï·Kai.
turquoise things noise of bells. Sunrise!

When the kashare came from the Place of Emergence they sang: Sauty'iamunomα miiKayoTseya yaa ayo wa ha'niamα KoaiKïKa
I came out first early morning yaa ayo there in the east at sunrise
oca'ra Ka'm·α oca'ra co·'ty'i Ty'owi Ty'owi k'a'TsaR'. Kayo Kayo
the sun's house; the sun's (bird) Ty'owi Ty'owi he sings; Kayo Kayo
k'aTsaha·'nomα.
he is singing.

During the time of ceremonial dances they sing these old songs every morning when they first leave the house. They go singing through the village and back to their houses where they sing other songs.

The kurena are also designated as Korai'nα ci'k'ani tc'aia·'ny'i. According to Dr. Parsons (*a*, p. 109) they were in charge of all the shamanistic societies (tc'aia·'ny'i). The association between kurena and ci'k'ani corresponds to a similar relation between the kurena and ci'k'amε in Cochití (Goldfrank, pp. 37 et seq.), although the functioning of the two groups seems to be quite different. In Cochití the ci'k'amε are the group in charge of the hunting ceremonial; in Laguna this is not the case.

The kashare wear the hair in a topknot and rabbit skins about the arms. They carry a quiver of mountain lion skin. A bluish clay (mo·'cKai) is used by them as body paint. The head-kashare (father of the kashare) wears his hair in four horns and feathers between them.

The kurena wear three eagle feathers and ctc'oTiKa' feathers on

the head, bells (cTiri·'n·α) and woman's dress. Their faces are painted with horizontal stripes. Parsons (pp. 108, note 1, 116, note 4) says that they use the feather of the sparrow hawk. They have each a reed flute (p. 208).

The head men of these societies, as well as of the shamanistic societies, are called ho·na'waaitʸ'; the second in order tsaya·TSïtc'a·k', then wi'kure and ho·'tokure (Parsons, *a*, 116, note 5). The head kurena is called shika, the second wi'kure; the one who initiates ho·'tokure (Parsons, *a*, 116, note 1). I also heard the name hi·'Tcats'e applied to the leader of the kashare, but this information is uncertain, since at another time the kashare as a whole were designated as hi·'Tcats'e k'aca·'ri tc'aia·'nʸi. Hi·'Tcats'e was also designated as a beautiful shiwana belonging to the kashare.

The kurena live in the northeast at i·'cak'a k'a'TcïtʸC.

The kashare migrated from the Place of Emergence with the kindly supernatural beings (kopishtaya) to the house of the sun in the east (KOai'k'tc'). The kurena must also be closely associated with the sunrise for all of their songs end with the word "sunrise" (KO·aiKï·Kai, poetic form for Koai'K'tc'). They migrated northeastward, leading a people called She-ken (Gunn, p. 87, She-kun Gunn, p. 110) who carried flowers in their hands that withered and bloomed alternately.

It is said that the kurena have two sacred ears of corn (i'aTʸik'ᵘ) called wa'amina·'k'o and ha'cumainak'o. These names refer to sacred beings in the underworld (see page 276).

In the warrior (o·p'ⁱ) dance the kashare are in charge of the east kiva (ruin without number on the east side of the plaza on Dr. Parsons' plan); the kurena of the west kiva (No. 14 on Dr. Parsons' plan). These rooms are called "east above and west above kiva" (k'a·'atc' ha'nʸi TʸÏ, k'a·'atc' PÏ'nʸi TʸÏ), not turquoise and squash as in the northern pueblos.

The relation between the kurena and kashare and the shamanistic societies is not clear. At one time I was told that the kashare could not become flint shamans; at another time, that members of both societies may not join any shamanistic society and may not become cacique. It was also said that the kurena may smoke, a privilege which otherwise was said to belong only to those who have killed a coyote or a Navaho. This can hardly refer to the ceremonial use of cigarettes. (See also Dr. Parsons' note that the right to smoke was connected with warrior status, Dumarest, p. 145, note 2.)

At the time of the winter solstice the head kurena, kashare, flint shaman, ond kᵃ'Pi·'nα shaman go to the top of Mt. Taylor (tsp'i'nx) accompanied by the cïts' Ma·'sɛɛ·wi, cïts Uyu·'yɛ·wi and Tʸa·'tc'aictc'

ho·'tc'anʸi who "take care" of the shamans. They consult there the prophetic hole (cTcuiTau'a) to which all the tribes in the neighborhood resort, and to which short paths in the direction of Zuñi, Acoma, Laguna, Jemez, and the Navaho country lead. These are kept clear for a distance of about twenty feet. The four shamans stay one night and return the next day and tell what they have seen. The selection of the four persons suggests that there may be a relation between kashare and Flint Society and the kurena and the k^{a}'pi·'nɑ Society, but direct information on this point is not available.

The Tciria'p'Kunʸi (runner), a kachina, is said to make fun of the kashare. In one case a runner caught one of them and threw him down and stuffed his mouth with chile. When he was finally released the kashare's maternal aunt cleaned his mouth.

The rabbit hunt is not in charge of the kashare and kurena as in Cochití (Goldfrank, p. 89) but the people are led by the war captains.

In 1922 I had the good fortune to see, by chance, one of the sacred ears of corn of the kurena. It had been used during the preceding night and had been left on a table before being put away. It belonged to a brother of Ko·'Tʸɛ's (Genealogy III, 32) wife's (Genealogy II, 53) mother's (Genealogy II, 13) brother. It was a perfect ear of corn wrapped in cotton. Parrot feathers, small eagle feathers, turkey feathers, and tail feathers of the cia·'ck'a (spotted white at the edges) were tied to it. The bottom was covered by a deerskin. Beads of abalone, pink beads (ya'ctc'ɑ), and white beads (hic) were tied to it. Next to it lay a flint knife, a rattle and two eagle feathers tied together (hi·'cami).

After the ceremonial rabbit hunt held at winter and summer solstice, the kashare and kurena make prayer-sticks. After the hunt rabbits are taken to them and placed in front of the sacred ear of corn. The meat is cooked and sent by the war captains to the houses of the shamanistic societies. In former times the rabbit meat was taken to the cacique who distributed it among the shamanistic societies.

The kashare and kurena shamans blow their flutes and lead the warriors (op'^{i}) in their dance, the kurena the west dancers, the kashare the east dancers (p. 208). They also lead the parrot clan when they go out to meet the people who come back from salt gathering (p. 200).

These two societies alternate in their ceremonial activities. Only kashare songs are sung from the winter solstice to the corn harvest. Only kurena songs from the harvest until the beginning of the season of kashare songs. Members of all societies and those uninitiated may sing these songs. The kurena lead the people back from the harvest for the cacique, singing the following song :

cau cu ctc'eeyo, cau cu ctc'eeyo; TITʸa Tsatʸauʻ ctc'irap'aimɑ ctc'eeyo.
Let us two go, let us two go; north outside field letus go.
yak'ɑ k'o·tcᶜinicʸɛ ctc'iu·'Tʸitʸu; k'awai'kᵉ ai k'ai'ya ctc'iKu'yatᶜɑ
Corn yellow let us go for; Laguna there inside let us put it in
nï Tsia'k'amiTsɛ. KO·aiKï·Kai.
below for ever. Sunrise!

Clans.

The dead are painted by a shaman so that they may be recognized in the future world (See also Parsons in Dumarest, p. 144, note 2).

The lizard clan use black and white short stripes.

The sun clan use yellow, green, white, red short stripes on each side of the face.

The water clan use white, green, and blue.

The turkey clan use brown and white.

The oak clan use dark red and white.

(See also Parsons, p. 128, note 6, p. 217.)

The elders of the clans pray to beings that are considered particularly related to the clans.

The corn elder prays to na·'wic, co·'nata and i·'aTʸik'ᵘ.

The bear clan elder prays to the bear and mountain animals.

The parrot clan elder prays to the parrot and kopishtaya.

The turquoise clan elder prays to all colored beasts under water and to precious stones.

The antelope clan elder prays to the animals of the south, the deer etc.

(See also Parsons, p. 212).

The badger and antelope clans are in charge of the kachina. (See also under Shamanistic Societies.)

When the kopishtaya appear at Acoma the first war captain and a man of the Antelope clan make a trail of flour for them. This may express the relation of the Antelope clan to the kachina.

The Parrot clan is considered owner of the salt. Their consent is required when a party wishes to go to gather salt. Their privilege is a gift of Salt-Woman (pp. 17, 199). They were the only ones who took pity on her and her grandsons, the twin heroes, when they visited White-House. The twin-heroes transformed all the other people into birds and stones, but Salt-Woman gave to the Parrot people salt and the control of salt. Later on when Salt-Woman went to the lake south of Zuñi she was met by the Zuñi Parrot clan who sacrificed to her. Thus it appears that the Zuñi Parrot people (a subdivision of the Dogwood clan, Kroeber, p. 100) are also related to the Salt.

Men of the maternal family of the deceased dig his grave.

Women and their children go to the husband's kiva.

It is claimed by some that the members of the corn clan impersonate the ct'oro·'ĸa kachina (Parsons, p. 98); also the shonata and shoradja (Parsons, p. 101).

Hunting.

The hunt is in charge of Caiyai'k'^{a}, ʇcai'k'ats'e and ʇrai'k'ats'e. They are not shamans but representatives of beings of the same name in the lower world who are the protectors of game. In the lower world is besides them a sister of Nau'ts'it^{y}'i, Co·'tc'umina·'k'o, who has charge of all game animals; according to another statement, also of seeds. I was told that co·tc' is a sacred word, the equivalent of the modern sïts'; -mi would be a nominal ending and the meaning of the word would be, small woman (see Gunn, p. 90).

The rabbit ceremonial hunt is held at the time of the winter and summer solstices. The shikani and kashare make prayer-sticks for the hunt. It is in charge of the war captains. They call to the hunt; the first one calls after breakfast, the second one tells the people to get ready, the third one tells them to start and where to go. Men, women and children participate. Just before the hunt these officers go up the hill to pray. They make a fire, burn a mixture of broken shells and meal as a sacrifice (pink and white beads, pollen and sacred meal) and stir the ashes. According to another statement turquoise, abalone, pink beads and red beads were burned. Small figures with turquoise eyes, representing the mountain-lion, stand in front of the one who prays. Before sunrise he smokes to the four directions, north, west, south, east and shouts, "Ŭlŭlŭlŭlŭ, psssss." According to another statement this is done by the Caiyai'k'^{a} whose cane is set with all kind of beads and has a cigarette at one end. When the people come out they form in a long line, the ends swinging around until they unite, thus forming a circle in which the rabbits are enclosed. This is called a plaza (k'a·'k'at^{y}'). This ring is made once each in the west, south, east and north.[1]

When a rabbit is killed the women must run for it. The rabbits are given to the heads of the shikani and kashare societies and placed in front of the sacred ear of corn. Then they are cooked and the war

1. On p. 205 the order is first: east, south, west, north-west. Undoubtedly the one given above is more correct. It agrees with the regular order.

captains divide the meat and send it to the houses of the shamanistic societies.[1] In another description it is said that the hunt lasts four days and is led by the war captains and the Raw-Ma·'see·wi. They sacrifice and pray to Caiyai'k'a and Tcai'k'ats'e. This secures a good season.

The sacrifice of meat and wafer-bread are taken up the north hill and given to the kopishtaya.

Formerly the rabbits were given to the cacique who had them cooked in his house. He divided them and had them sent to the houses of the shamanistic societies.

The Tcai'k'ats'e helped the cacique in his preparation for the ceremonial rabbit hunt.

When the deer hunter sees the tracks of a deer he puts shells and precious stones into them. First a large piece of waki" from the south, then turquoise from the east, white beads from the north, and pink beads from the west. Then, if the hunter goes eastward, the deer will soon be met.

The hunter sacrifices short prayer-sticks of the length of a thumb, because a short stick symbolizes death. He also sacrifices a bowl with turquoise. Two men always go deer hunting together. When a deer has been killed they leave the body on the ground because other deer are liable to come and look at it. After killing a deer the hunter shouts "Uhu uhu."

Hunters call one another by names of animals.

For four nights before starting the leader of the hunting party and the war captain sacrifice prayer-sticks, beads and sacred meal to the north, east, south and west. The hunters fast during this time. On the morning before starting they sacrifice again. When they reach the hunting ground the hunters paint themselves. They dip the right index finger into the paint, raise it towards the sun, blow on it and pray, saying that they ask for the sun's color and for the painting of the twin heroes. A narrow black line is drawn horizontally under the eyes, another under the nose. The space between these lines it painted red. Another broad red band is painted under the mouth. They sacrifice again to the four directions and make a trail for the deer from the hunting ground to the town with pollen strewed on the ground. With a sacrifice of feathers, cigarettes and pollen they "lead" the deer to the town. When a deer has been killed it is put down so as to look towards the town and a trail of pollen is made for it. Then it is skinned. When the hunters reach home the meat and head are put on

1. On p. 206 it is said that they are sent to the houses of the women who "feed" them with cornmeal.

a bed of skins and a sacrifice of beads, clothing and pollen is given to it.

When the game is taken home, the skin is put over the meat. The head is put next to it and all is covered with pollen. It is left thus for about an hour. The meat of the back is boiled in a pot. The head with the antlers is placed on top.

Miscellaneous Notes.

There are a number of places of divination (ctc'uiT·ʸau'a collective, Tsi·'T·ʸaua sing.). By looking into these places the outlook for good crops and success in hunting may be predicted. One such place is on top of Mt. Taylor (p. 39); another one at Oak-Place, an arroyo at the point where the road from Laguna to Paguate reaches the top of the mesa. Still another one is near Mesita and another at the Salt-Lake south of Zuñi. The place on Mt. Taylor is a pit about three feet in diameter and about three feet deep, from which shorts trails lead to Laguna, Acoma, Zuñi, Jemez, and to the Navaho country. These trails are about twenty feet long and are kept clear for that length. I was told that about fifty years ago the pit was covered with a skin painted with clouds of all colors. When the shaman prayed it opened by itself. (See also Parsons, AA. 20, p. 185).

At the time of the winter solstice the head of the flint-shamans, of the k'ᵃPi·'nα shamans, the head kurena and kashare accompanied by the outside-chiefs and Tʸa·'tc'aictc' ho·'tc'anʸi go to this hole to divine the future (see p. 293). The same is done at the divination place near Mesita. When a person puts his hand into the divination place at Oak-Place and expresses a wish, and if he feels in the hole what he has been wishing for, he will obtain it.

If a pregnant woman passes an ant hill the child will have a sore head. The shaman sweeps the child's head with a broom; then the ants will fall down and the head will become well.

If twins are crossed in their wishes, they will inflict evil on the person who crossed them. When they are twelve years old they are given to drink water mixed with dirt and urine; then they lose their power.

At the time of Christmas animal figures are made of clay and put down with cornflour around them. On Christmas day they are taken into the Church and placed in front of the altar. The next day they are taken home and after four days dancing they are buried in the cattle yard. This insures good luck in the rearing of cattle.

In spring when the seed corn is taken out to the field, women throw water on the people in order to secure rain.

When the root of the four o'clock plant (kʊma'tʸ') is mixed with flour, the amount of the flour will increase, or the people eating it will not get hungry.

A yellow flower, no·tc'ᴛʸuwɪctc'oo·, is rubbed on the hands of boys to make them good horsemen.

There are shrines made of stones laid together in the form of a horseshoe (amo·'ma o·'ᴛcanʸi). One of these is at the sun house (oca·,tc'ᴋa·'m·α), southeast of the village. It opens towards the village. The outside-chiefs go there to pray. Most of these shrines are said to open towards the east or north. They are not swept regularly, as is done in Cochití. People go there in the morning and call for the help of the mountain lion, turkey, wild cat, or wolf. Sometimes a single high stone stands in the rear of the circle (?). It is called ᴛʸa·'tc'a.ɪctc (?). At Cochití these stones have been observed.

People who die in winter come back to help husk corn and to get food. Therefore, on October 19, the church bells ring all night with slow beats, as after the death of a person. Bread and sweet corn are taken to the graveyard and heaped on each side of the graves. Then the people give thanks to the dead. After two days baskets are filled with corn of all colors; squashes and onions in the center. These are placed in front of the altar in the church with candles around them. The priest thanks for the gift which he takes.

The dead who come to the villages help the people. They are offered food, but they partake not of the substance, only of the vapor (maia·'nʸi). They are almost like Storm Clouds (shiwana).

When the deciduous teeth of children are shed they are mixed with sacred cornmeal and sacrificed to ᴛs'i·'mo·tc'ɪnʸi (see p. 38) who gives to the children their permanent teeth. In Acoma he appears as a kachina (see p. 280) (note).

Gestures.

Sunrise : Thumb touches points of fingers. Then fingers and thumb stretched and hand thus opened.

Corn grows : Hands raised in front of body.

Clouds : Both arms stretched sideways, palms turned outward.

Rain : Hands with palms down moved up and down.

Running water : Undulating movement with arms and fingers.

Vines of pumpkin : Both hands with palms down held down close together in front of body; then moved outward.

Deer : Hands with curved first finger on each side of head.

Rabbit : One hand jumps over the other.

Youth (pᶜa′yaᵀʸamï) : Hand held firmly closed; thumb raised.

Mocking bird : One hand held cupped, hollow upward; the other one also cupped held slightly over it, hollow downward.

Antelope : Flat hand, held vertically.

Bear : Growling.

To walk : Fists moved alternately forward.

I talk : First finger points to body ; then raised once.

I sing : First finger points to body; then outward from body three times.

I plant : Motion of digging ground three times.

Connected gestures observed in a ceremonial held in Laguna on Sept. 19th, 1921 and explained to me afterwards has been published by Esther Goldfrank, together with the text of the songs to which they belong. American Anthropologist N.S. 25 : (1923) 193-195.

Grinding Song of Water Clan (Parsons, p. 215).

tʸitʸwï′nɑ ckᶜa′kᶜoyo aai′ tʸï′nɑ ci·′wanɑ wu″riwu″ri
From north everyone shall live there above the stormclouds
ckᶜa·′kᶜoyo i·ᶜmimɑ′ tcaai′ira a· ha· hɑ; i· hi· hɪ.
everyone shall live
kᶜo·′tcᶜinʸina·′k'o wu″riwu″ri i·′mima′a tcaai′ira a·ha·hɑ; i·hi·hɪ
Yellow-Woman
cko·tʸᶜk'o·micʸɛ′ ɛmeɛ′ tcaai′ira i·′me·′ɛ ha′mɑ
the pretty ones.

2. (Parsons, p. 215.)

hamaitʸiaɑ′ko· howa·sɑi·′ɑɑ ko·′tʸ″iko′ k'awai′ka mï
Laguna (old word) is pretty Laguna behold
kaitʸᶜ ko·′tʸ″iko′ k'awai′ka ia′rikо tcᶜuku′yɑ.
indeed is pretty Laguna the sacred-ear sits
of-corn

3. (Parsons, p. 216.)

koa·′ koa·′ nʸɛko nʸɛko tʸitʸia iya·′riko no.
he'yɑ′ to·′wa'yɑ ci′wanɑ tʸi·′yɑ nʸɛko nʸɛko tʸitʸiɑ′ iya′riko no.

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